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COMPARATIVE PROSPECTS OF ROMANISM AND PROTESTANTISM.

FROM the tendencies of human opinion in a particular age, from the courses of men's thought, and from the forms into which their inward life naturally unfolds itself, is inferred the fate of any religious system. For such a system proposes to be an expression and an aid to the deepest sentiments of humanity, to its most powerful emotions and purest ideas. By the degree of adaptedness of this system, then, to meet those tendencies and manifestations we estimate its strength. By this we pronounce, for the present, upon its failure or success. As genuine Christianity has a pledge of everlasting activity and might, in the fact that it comes all fitted for the soul it speaks to—the very power and influence and nourishment which our nature asks, so any statement of Christianity or mode of its working must depend for its acceptance and stability on its accordance with the laws by which the soul is governed.

We shall endeavor to show that in nearly all the great tendencies, intellectual and moral, of the time in which we live, there is more to discourage than to animate the Romish Church; and that in not more than one or two of those tendencies that we believe to be in harmony with Christian truth is the preponderance decidedly against the Protestants.

The first element to be noticed in the religion of Rome is the large share of influence it allows to *authority*. The mind of the present age is restless under multiplied assertions. The paths of thought open every where boundlessly before it, and into none of them will it be driven. It rejoices too much in its own freedom. It feels too much of the divinity within. It seeks a more direct alliance with the Source of truth. Statements of doctrine once received with unquestioning confidence, are now earnestly interrogated whether they are from Heaven or of men. Yet there cannot be, now or ever, an independence of the Divine Wisdom. When the word from the Eternal is spoken, it must be believed. There must be a leaning on the inspiration of God. The question then becomes, not whether man, with man's religious nature, can declare himself not subject to an implicit revelation; but whether by strict processes and fearless scrutiny that revelation shall be reduced to the simplicity of Jesus's own words, or left to include what Cardinals and Councils have thrown around it; and whether the truth shall be accepted because edicts bid us accept it, or be taken under the higher sanction of spiritual convictions. Here is the inquiry where Romanism is at fault. Here its power will falter, because it fails to satisfy. But joined with this is another assumption yet more fatal. The decree thus proclaimed as a portion of Unerring Wisdom is to be made to prevail by an outward arm. This gross principle of arbitrary force cannot impose itself, henceforth, upon a world that has tasted of liberty. And the argument lies not against Catholicism as such solely, but against the spirit of Catholicism in whatsoever extent it breathes and acts in Protestants.

Again, the age *rationalizes*; and there is no tendency more adverse to Romanism. Mysticism has found serious foes in the late theology, as well as in the peculiar character assumed by unbelief. The ablest expounders of the Christian faith, and the most reckless deniers of all Christianity, have each borne their part in breaking in upon that supernaturalism that so encompasses the religion of the middle ages, and is so inwoven into it.—But shall there not be, it is said, a reaction? Is not this rationalism urging its rude way so far, that there shall be a sure and glad return to a belief that does not expose every thing to vulgar gaze, nor reduce all mys-

teries to the comprehension of the self-taught and the irreverent? Even should that disgust and re-action come, it is more than doubtful if the lost repose would be found again in the system that once was sufficient. Men formerly, when they would escape from these results, could find security in the idea of the supernatural as held by the Church. It is quite another consideration, whether after abandoning that refuge, and being still pressed with the other rationalistic danger, they will consent to avoid it by re-adopting what they have forsaken. The light of inquiry has exposed the weakness of that retreat. The mystic illumination, too, must now be, if at all, not of a Pope, nor of an official order, but of each individual mind. The Catholic oracle has uttered its secret; the mystery that made it great is gone.

But Romanism claims a lofty *unity*. Were this idea as well founded in the possibilities of nature, in the facts of philosophy, as it is ably presented by the great thinkers of the Church, it would certainly be a loud call for a general return to the Church's maternal arms. But the explanation of the difficulty is, that the idea has no congeniality with the mental constitution of our free race. The want of unity has been felt as an evil, not because a technical and nominal unity was unattained, but because the grounds of a more profound and absolute unity were not yet discovered. The problem that first perplexed Protestantism, when soon after Luther's time it found itself sundered already into sects, is since wholly changed. It is now learning that the harm of divisions has sprung from the lower parts of our nature, from the passions that would not suffer the features of truth to be looked upon from every side, while the same Divine beauty held all admirers enraptured, but must quarrel after the same critical expressions of praise. It has yet to learn, it may be, how these divisions shall be made to minister to its own power and progress. There is a more exalted standing-place of moral harmony upon which these sects contribute to gather in believers from every quarter under heaven. Catholicism cannot trust for conquest to these differences. It must rather see the gloomiest omens in the truth, that to its own being these differences are sure destroyers and heresy is fatal, while Protestantism may multiply its sects and in the very act gain vigor and extension.

Perhaps there is hardly any thing that has done more to bind its adherents to Catholicism, and to perpetuate the hold it gains upon their minds, than its *outward* character. This ceremonialism, Jewish and Pagan combined, belongs to a religion administered by the priest. Symbols under which lies no spiritual significance are now held forth in vain for adoration by the religious teacher. He cannot stand, as his model the Levite stood, with lifted eyes and jewelled breastplate and embroidered ephod,—splendid offerings in his hands for burdens of guilt he does not feel,—trusting to a consecration once shed upon him, and not looking for an “inspiration ever new.” He must rather, like the Hebrew Prophet, be one who casts his rough mantle about him, and goes on his right earnest way, feeling himself to be a child of God with many brethren. The age spurns images, traditions and relics that place themselves between the soul and its Maker. It is impatient at the saintly bearing of a sacerdotal order. The signs and badges of faith must be cast away, even if the faith itself be weakened by their loss. There is too much insight and practical dealing with things to be put off with the hollow mockeries of truths in themselves sublime. And in the fact that this ritualism has been once stripped of its disguise there is a reason against its reestablishment. Few now will be so credulous and self-cheating as those cringing minds under Francis I., who persevered when committed to these rites, pretending to give them a spiritual meaning, says the record, in their secret breasts. A rejected dogma may be welcomed back, a discarded creed may possibly be embraced to the heart that has grown faint without it, the steps of revolutions may be humbly retraced; but forms that once lose their venerableness lose it forever.

Still, let there be discrimination. We believe that in a just employment of *art*, in the culture of æsthetics, in the regard paid to that faculty to which cathedrals and subduing statuary and music and painting preach their powerful appeals, is to be found not only a deep but a legitimate source of influence to this religion. Forms in their natural operation are graceful and true, and owe their effects to an element within that has its rightful place in our natures. The mind that is sincere and far-seeing will sometimes offer through them the most reverential service. They prove salutary assistants

to the soul's silent worship. It would be well, indeed, could the multitude be oftener awed and hushed by the impersonations of solemn emotions, by the pictured presence of heroism and martyrdom and sacrifice; if these pleading images of unseen realities might still the tumult of worldly passions, like a sanctuary; if prayer could ascend spontaneously under arches consecrated to prayer, amidst bending worshippers and rising anthems. Catholicism is true to the better nature, and we hold it always will be true to it, in thus lifting the sacred thought, by the faultless creations and embodiments of thought, out of all earthliness into the company of ideal perfections. Even here, however, that system that has been the great producer in the arts has feeble encouragements. It is not the genius of the time to grow thoughtful amidst the hoariness that slow centuries have scattered, to kneel with veneration upon antique pavements, trodden and worn by the pilgrim feet of generations. There is but one mystical school of art, of consequence, existing—that of Overbeck, Weith, Cornelius and Zimmerman.

Then, not only intellectually, but *socially* Romanism is not congenial with the growing habits of the day. It is not equal, but exclusive. It is not free, but reserved. It is not enterprising nor practically active. It is kind, merciful, sympathizing, as its many charities prove, and therein and so far we invoke upon it the blessing it deserves.

We concede the late striking increase, in some countries, of Catholic forces. The re-action, alarmists say, has begun. If the considerations that have been offered have any weight, they are of such a nature as to renew the trust of those who have been distressed at these apparent changes; who are amazed that such men as Schlegel, Haller, and others should yield again to the old belief, and that the increase should have gone on since the year 1800, till the Church counts beneath its shelter almost two hundred millions of living souls. It is a significant fact in connexion with this new advantage, that it is also within somewhat less than two centuries that the bitter cry has been raised for the extermination of the Romish worship. Exclusion has nourished the superstition. In Austria, for example, where Rome has gained much, there has been severity on the part of the Protestants which in the hands of

the "Dublin (Catholic) Review" is made to appear what it is—unchristian intolerance. Grant something, and much to the mental energy and the spirit of proselytism among the Jesuits, yet this re-conversion has been singularly forwarded by its opposers. Whatever the fearful and the hating may say of the hazards of concession; though the periodical organ of the English Establishment exclaims in despair, that Britain is under the sway of Jesuitical power and that Popery is enacting laws for Protestant England, and calls passionately for a civil rescue; yet is it not plain that the more tolerant course just now pursued by the Government and the more liberal feeling among the people threaten more real peril to Catholicism than all that old opposition, that was indiscriminate, headstrong, and therefore actually weak? The opposite view cannot hold, if error has more to dread from justice than to hope from bigotry.

But the question has a *political* aspect. Romanism is bound up with political relations. Are there indications in the civil condition of the times that the restoration of Papal power can take place, as it so nearly took place in the last half of the sixteenth century, by alliances with States, by using princes as instruments? Every thing points to the conclusion, that if Popery is to prevail at all, it must be made to consist with a separation of Church and State. This, Catholics themselves allow, and political experience confirms the position. De Tocqueville does not doubt it; and while he maintains that the Romanists are a democratic class of citizens, so long as the priesthood is kept free from political biasses, he afterwards admits that in the United States this democratic inclination is to be ascribed to a wise policy. But Popery, with this connexion of Church and State dissolved, would be a phenomenon of which history tells us nothing. In Catholic society there are two essential, indestructible elements, never to be merged together—the priest and the people. Rights, easily extended almost to infinity, are guarantied to the one; to the other privileges are dispensed, under restrictions and limitations as easily circumscribed. Setting aside, therefore, the impracticability of a general treaty between the Pope and monarchs in monarchical countries, the direction of the political thought of the age is hostile to Romanism.

There have been apprehensions that Catholicism may gather

new impulses by seizing warily and covertly the political ascendancy in governments controlled by popular majorities. Out of those collected masses of ignorant but loyal disciples in the Old World it is to pour into the New, hordes instructed and faithful. To these apprehensions there are two simple replies. That life in a system can be but brief which throbs only in the extremities, while the centre of vitality is death-struck. And that fear must be strong that can overmaster the confidence which humanity is wont to repose in the whole progress of its civilization and the ultimate triumph of its liberties.

Not much encouragement can be drawn by the Popes from the success of their predecessors in that counter effort to the Reformation that has already been spoken of. The annals of the period show that it was accomplished, almost entirely by State intriguing. In this both Protestant and Catholic rulers joined, but the latter, not singularly, surpassed the former in the adroitness and efficiency with which they exercised these usurped ecclesiastical attributes. The corruptions of the French Court, Protestant in name at least, in one instance, threw a wide distrust over Protestantism itself. *Now* an abuse of religious claims by any prince on earth could hardly create a thorough disaffection with the religion associated with his name. Christianity has fallen to the hands of abler defenders. There is too marked a line of separation between the functions of Cabinets and the dispensations of the Gospel. The aid of external powers, the discipline of monkish teachers, the constant and intense action of such men as Borromeo, Richardot, Alessandro Farnese, Bishop Julius and Burelle, could not well produce less effects than were wrought. Those influences passed away and left truth and error to fight out their battle, single-handed, in invisible warfare—the only warfare that decides these conflicts, and leaves in the eternal march of events permanent results.

From so hasty a review, in which conclusions and statements have often necessarily been given without the processes, it appears that the strength of Romanism lies chiefly in three of its tendencies; and in some of these we may think it supplies defects in other systems,—neglected and rational methods of answering the religious wants of the soul. The most distinctive of these is its

artistic character,—the appeal it lifts up to the indestructible sentiments of love and veneration for the beautiful and the venerable. There are, besides, the inducements it suggests for the culture of a contemplative, mystical piety. And there is the argument that never will be pressed in vain upon the feeling natures of men,—that it traces with mercy the footsteps of suffering and is the minister of consolation, of tender charities and soothing hopes. In neither, save the last, does the religious philosophy of the day very cordially invite its cooperation. In that shall not our own system be true enough to its original, successfully to rival it?

Which of the three great classes, that one of the French philosophers makes to constitute the present generation, shall lead or join in re-adopting this feeble faith, oppressed now with the burden of inherited corruptions? Not the party of Despair; for a settled disaffection with it, a refusal by reason longer to assent, has been a chief ground of their discouragement. Not the party of the Future, surely; else that is no party at all, but belongs to those who would re-produce what is gone. If the party of the Past is to do it, it has not only to compete with the soundest thinking of the wisest men, but, before beginning to re-construct, it has to undo that work of doubt and destruction in which the three last centuries have been so active.

There may be yet another class; but it is not of those who direct the progress or work out the destinies of any age. It comprises, rather, those timid but conscientious spirits, wearied with fruitless searching where all is undetermined, disheartened in their longing after certainty where certainty can be reached only through patient thought, slow investigation and careful analysis, bewildered by many theories, and above all anxious lest error shall be more punishable, for having been the individual's responsible choice. To these there is satisfaction in a faith that comes in definite and prescribed forms, with the sanction of ages, and the bold assumption of infallibility. And if there is to be, for such or for the world, any fixed Church, if religion is to be not only comprehended but limited within an institution and creeds, then Catholicism has claims that can yield to no other. That system, of such stupendous machinery and so well adjusted, of a constitution so iron-linked and massive, compacted with so much wisdom and hardened by so

much trial, need not fear that it shall be supplanted by any other, acting on the same principles, addressing the same part of man's nature.

Could we be persuaded that Catholicism is, as one of its Episcopal opposers, (while deprecating its extreme wickedness,) declares it to be, the "religion of human nature," then we should feel obliged to yield the question at once. But it has not the freedom, nor the infinitude, nor the progressiveness of human nature; and therefore it cannot live. It takes Christianity out from the broad, universal field of human experience, where living men are and where they walk and seek without blindness or fear, and shuts it up in imprisoning walls. Every fresh impulse of independent thought, breaking forth any where on the wide world, sends a new thrill of terror back to Rome. There is a generous hope in man which hesitates to believe that a scheme could be invented out of the materials of a rude civilization, that should sustain the spiritual being and guide the spiritual growth of all coming time. To think that Christianity needs appointed guardians at all,—a main idea of the Catholic,—is to think too poorly of this strong gift which, if any thing can be, is the master-principle in life and in the soul. It has an unchanging guardian in the heart of humanity, and that heart will keep its treasure forever. True Christianity mingles itself with that boundless, varied and beating life of the world, whose issues are infinite, whose springs are with God. It pours out of its own inexhaustible life into the life of individual souls. To such a religion, thus adapted for moral natures, Protestantism *more nearly* approaches. Hence the surer proof of its prevalence.

F. D. H.

WILLIAM PENN.

WILLIAM PENN is best known to us, perhaps, as the peaceful founder of Pennsylvania, who enjoys the enviable distinction of having treated the Indians as they deserved to be treated, and having received from them the liveliest proofs of affection and fidelity.

He began to be distinguished as early as his twelfth year; for it

was then that he first realized the fact, that he possessed an imperative voice of Divinity within the soul. It was this revelation to his mind, which taught him to look within and above before attempting to speak or to act, and which gave him boldness to carry out his clear convictions with a power and firmness, "which shook all the country for ten miles round." Starting with this idea of fidelity to the inner light, we see him launched upon the ocean of life, not tost about by every gust of passion or breath of applause, but steadily pursuing his course with conscience and reason for his guides. Before he is of age, he meets with repulse; he finds duty pointing in one direction, and human authority in another. He listens to "the spirit of God which dwelleth in us;" obeys its holy sanction; is expelled from college, and twice turned out of his father's house, because he loves and serves his God. He was afterwards three times imprisoned for heeding the voice of conscience; yet in nothing was he daunted. If brought before the tribunals of his country, we hear him advocating the cause of English freedom and pleading for the rights of his countrymen, with a power and persuasion which carried conviction to the heart; and when shut up within the gloomy walls of a prison, we find him filling up his leisure hours with the spirited productions of his pen. Inheriting a large fortune, and in many respects eminently fitted to adorn the favorite walks of public or private life, we see him choose rather to be persecuted for righteousness' sake, if he might but advance the cause of truth and charity by any sacrifice of his own. He did not aspire after the honors of the world. He had an earnest longing after moral perfection; and however brilliant were his achievements for the great cause of humanity, it is what he did for his own soul which fills us with the greatest admiration. We love to contemplate him as a bright example of what all men should be. The stately cathedral rising before our eyes with its beautiful proportions, affords us a higher satisfaction than a mere knowledge of the principles of architecture; and so Christian faith and Christian love, beautiful as they are in theory, appear still more beautiful and striking in the living character of William Penn.

We follow in imagination the triumphant marches of Napoleon and are surprised at what he overcame. We are dazzled by the

splendor of his victories and amazed at the strength of his indomitable will. But when we call to mind that he was actuated, for the most part, by nothing higher than what sways the actions of an ambitious school-boy, our amazement is turned into shame, that man who is placed at the head of creation on earth and endowed with the high prerogative of a moral nature should be a slave to himself. It was Penn's distinction, on the contrary, to be true to his moral nature to give conscience her rightful supremacy; to gain the greatest of all victories, the victory over himself. It is comparatively easy to go forth with all the enthusiasm of a cavalier, when excited by a glow of passion or followed by the world's applause; but it is only one in a thousand, who, like him, has successfully battled with the temptations which "do so easily beset us." Here is the evidence of a true heroism. The power which enabled him to do this was derived from his Christian faith. The efficacy of prayer was to him, from early youth, a soul-sustaining reality. He felt assured that his spirit could be acted upon by the Infinite Spirit. He knew that man could receive Divine assistance, and his whole life was a demonstration of the fact. He knew that Christian faith and Christian love would sustain him in every event of life, however dark or unusual, as on the occasion of his memorable treaty with the Indians. "See him," says another, "with weaponless hand, sitting down with his followers in the midst of savage nations, disarming them by his justice, and teaching them for the first time to view a stranger without distrust. See him with his companions, establishing his Commonwealth on the sole basis of religion, morality and universal love."

The life of Penn furnishes a happy solution to the dark problem of the object of our being. While many have sacrificed their noblest energies to a mistaken theory of life, he has taught mankind, by his precepts and example, that no part of our nature should be despised or neglected. He was as active in his benevolence as he was silent in his meditations; and although he knew by experience, that "the life of God in the soul of man" is as far above the life of the body as heaven is above the earth, it was his wisdom to know too, that the path to heaven leads through this world; and he was accordingly as faithful in the manifold relations of daily life as in his private devotions. He has taught us, that a

life of patient meditation is not incompatible with a life of unre-mitted exertion ; and he especially calls upon those who think that business must come first and religion afterwards, to renounce their error and seek a closer communion with the unseen and eternal.

W. G. B.

DECLINE OF REVERENCE.

REVERENCE is apparently spontaneous in man,—essential to the complete development of his nature, if not necessary to his very existence. Yet, a German writer* has said that "Nature is adequate to fear, but to reverence not adequate. Man does not willingly submit himself to reverence ; or rather he never so submits himself. It is a higher sense which must be communicated to his nature : which only in some peculiarly favored individuals unfolds itself spontaneously."

Reverence originates in love and fear ; and its character is determined by the relative impulses of these emotions. So long as love and fear exist in the world, reverence will also be developed. Fear was the paramount element in the old religious reverence. The Thor of the Northmen and the Jupiter of the more elegant classic mythology were revered because they were feared. Fear was the great element in Jewish reverence. Jehovah revealed the Law on the mount which might not be touched, amid thunder and smoke and the cloud. Christianity on the other hand was a dispensation of love. The Christian reveres God rather as a Parent than as a Sovereign. The Church did not apprehend the true spirit of Christianity, when for centuries it sought to revert to the reverence of fear.

Reverence is the basis of every religious system, and the source of all true religious feeling. Men are naturally religious ; and so long as religion is universal in the world, reverence must be co-extensive with it as its foundation and support.

Modern civilization in its progress has developed a tendency adverse to the old reverence. This tendency has characterized

* Wilhelm Meister—Carlyle's translation.

the religious, the political, and the social relations of men. Still we do not affirm any necessary connexion between ignorance and reverence; and between emancipation from ignorance and superstition, and the extinction of reverence. This would deny God's wisdom and goodness, and involve his providence in unfathomable mystery. If reverence is the foundation of religion, the destruction of reverence would be the destruction of religion; and then we must admit the fearful truth, that man's progress in knowledge and in freedom must result in his deterioration as a religious being. The decay of reverence cannot then be essentially connected with the progress of civilization. And accordingly there are incidental causes sufficient to account for its decline.

First, the tendency of revolutions is to excess. Enthusiasm and fanaticism are the children of reform. The old extreme is exchanged for its opposite. Error is opposed by abstract principles unsuited to the real condition of the world. Truth often lies midway between the old error and the tendency of the reform.

Such was the law of the revolution of the last three centuries. A tranquil transition from old abuses was impossible. The human soul once aroused, its fetters once spurned, who should set limits to its progress? Luther in Germany could not stay the revolution which he had begun. Puritanism in New England could not prevent the further development of "soul-freedom" in the Baptists and the Quakers. And the results were similar in the political world. The French revolution stayed not when King and nobles and feudal oppression had been whelmed in utter ruin. Reverence for whatever time had consecrated in politics or religion was abjured as folly. The past with its accumulated treasures of wisdom and experience should be as if it had never been. Faith should no longer exist save in a meretricious reason.

The great revolution which gave the impetus to modern civilization has well-nigh accomplished its work. Freedom has become the birthright of man. Yet the tendency of new freedom is to license. In our social relations the hoary head is not always a crown of honor. Youth ambitiously copes with age, and fearlessly scans the character and judges the opinions of the generation that is passing. The statesman forgets the lessons of the past as he turns to the untried future. In the religious world, the denial

of the authority of the Pope has been succeeded by the denial of the authority of the Church, of the creed, of the Bible, of the Saviour himself.

Another cause of the decline of reverence is the detection of abuses and impositions in the administrations of religion and of the State. When men discover that they have been duped by a semblance, the semblance and the reality perish together. Especially is this true in religion. Religion binds man to God and to eternity. His religious reverence is the homage of his soul to the solemn truths of the spiritual world. The detection of insincerity or imposture is therefore the death-blow to his most sacred feelings and hopes. Corruption is confounded with truth; the degenerate Church with the pure religion of its Founder. It has been an error of skeptics, that they failed to distinguish Christianity itself from the Church which professed to embody it. They have exposed the corruptions of the Church, and called it a refutation of Christianity. Thus has the true suffered for its adventitious connexion with the false; and men have relinquished their reverence for the beautiful truths of our religion, on account of the tinsel decorations of its altars, and the wickedness or frailty of its ministers.

A third cause of the decline of reverence is the utilitarian spirit which characterizes our age. The age places its *actual* in the material rather than in the spiritual. The immediate utility of an object is the standard of its value. We value the sun for its light and heat, and the forests for the timber and the fuel which they yield. When God and nature and the human soul were as yet mysteries which neither science nor revelation had solved, human reverence alone had peopled the skies and the earth with the creations of the fancy. The sun was a chariot of fire whose steeds were guided by celestial hands. The destiny of the infant was controlled by the star which was ascendant at his birth. The vallies, the groves, the springs, the rivers, were the abodes of divinities. Earth's products were the charge of the deity who scattered the seeds and matured the fruits. But

“The intelligible forms of ancient poets,
The fair humanities of old religion,
The power, the beauty, and the majesty,
That had her haunts in dale, or piny mountain,

Or forest by slow stream, or pebbly spring,
Or chasms, and watery depths; all these have vanished;
They live no longer in the faith of Reason."

In the faith of Reason. If the age of mythology adopted one extreme, the age of rationalism and utilitarianism has adopted the other. Possessing the definite truths of revelation, *we* look towards nature only for her resources. We are placed as it were in a great store-house, and are only anxious that the animal, the vegetable and the mineral kingdoms shall be rendered subservient to our temporal wants.

The utilitarian spirit is intrinsically good. It is essential to advancing civilization. By no means should the vast resources of inanimate nature slumber undisturbed and unappropriated. Man's triumph is, to subject the world of matter to the dominion of mind, and render himself the undisputed master of all around him. The world is censurable only when it restricts its energies to the supply of its immediate and sensual wants,—when it considers its spiritual interests as subordinate, and deems itself excusable if it has too much to do to think. And this is the tendency of the age.

The faithful investigation of the causes of the decline of reverence in the world will suggest to us our duty as Christians and philanthropists in the restoration of a healthy reverence. We must distinguish the true from the false in the objects of reverence. Reverence is due not to the gold itself, but to "the temple which sanctifieth the gold;" not to the letter itself, as if the letter could possess some mysterious potency, but to the spirit and the life which the letter expresses. We must rise superior to the materialism which is around us. We may not abandon it, but we must be superior to it. Nature and the human soul—they speak of God and purity and happiness. In the thinking man their contemplation will develop reverence for God and for his truth.

And finally, though man now rejoices in political enfranchisement and in religious liberty, yet let him beware of abusing his freedom. It is well to reverence the State. Its history should be studied; its institutions should be cherished; its legislation and its administration should be worthy of the respect, which should be freely accorded. Above all, let us foster our reverence for the religion of the Redeemer. At a time when skepticism is hydra-

headed and *reform* is a watchword, it is well to ascertain the great central truths of our religion and their claims upon our faith, and to insist upon that reverence to which they are entitled. Besides this, men have not outgrown their need of the externals of religion. They have not attained that spiritual excellence which requires no appeal to the senses. The ordinances, the consecrated house of worship, the pulpit, the surplice, the solemn chant,—all are useful in awakening the sentiment of reverence in the soul.

“Wo then to them,
 Who lay irreverent hands upon the old
 House furniture, the dear inheritance
 From their forefathers! For time consecrates;
 And what is gray with age becomes religion.”

When the French nation were exulting in political recklessness and religious blasphemy, their legislative assembly decreed a restoration of the ideas of morality and faith in God. Reverence for something was necessary to social existence. Without it there could be little motive to private faith or public virtue. If the French politician in the reign of terror reverted to reverence for God as a measure of public policy, the Christian, who values not merely the temporal but the religious welfare of men, is yet more urged to cherish this sentiment in himself, and to resist any tendency to its decline in the world.

G. W. P.

“PRAY WITHOUT CEASING.”

It is when life and joy are young,
 When o'er the brow no grief is flung,
 Thou must preserve each blessing rare
 By faithful watching unto prayer.

It is when prosperous suns beam bright,
 And pleasures still the heart invite,
 Thou must resist the dangers there
 By girding on the sword of prayer.

It is when disappointments come,
To blight our hopes, make bare our home,—
Bereft of comfort, worn with care,
We prove the healing power of prayer.

It is in fell temptation's hour,
When passion rules with giant power,
And virtue feebly falters, then
Through prayer her strength returns again.

It is when doubts the mind molest,
The soul—dismayed, diseased, oppressed—
Then, when the tempests threatening lower,
Finds prayer can cheer the darkest hour.

It is when friends are called away,
And weary night and darksome day
In one dull round successive roll,
That prayer can raise the sinking soul.

It is when health through slow decline
Has made the weary spirit pine
To break its aching bonds, and soar,
That prayer unlocks its precious store.

It is when death shall seal thy doom,
And bid the parting spirit home,
The soul, dispensed from sin and care,
Shall bless the God who heareth prayer.

Oh thou, whate'er thy lot may be,
Whether of high or low degree,
Adverse or prosp'rous, strong or weak,
Still, still by prayer the spirit keep.

By prayer, in faith, the day begin;
By prayer o'erpower assailing sin;
In trustful prayer thy soul invest
When night shall bid thee to thy rest.

By prayer, on earth, is heavenly peace;
By prayer do pain and sorrow cease;
By prayer the earth-bound soul 's allied
To God, and Christ the Crucified.

TRUE WISDOM.

A SERMON, BY REV. GEORGE W. BURNAP.

JAMES iii. 17. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

TRUE wisdom is the highest human attainment. A truly wise man is the brightest image of God on earth. To him his fellows fly as to "the shadow of a great rock in a weary land." To him his neighbors run as to a strong tower in the day of trouble. His presence is to his household as the calm shining of the sun in a clear day, full of peace and confidence and joy. The perplexed cometh to him in his difficulties, and goeth away enlightened and assured. The desponding cometh to him in his despair, and departeth rejoicing in hope, and whole communities feel that they have in him safety and defence. It is the object of this discourse to analyze this quality, and ascertain how far it is an intellectual gift, and how far it is an intellectual and moral attainment.

The foundation for superior wisdom must be laid in superior intellectual endowments. There is, it must be confessed, every variety of original endowment. There are some capacities which no culture can extend beyond a certain sphere. Within that sphere they perceive with acuteness, judge with accuracy, and act with energy; beyond that sphere their comprehension is imperfect, their judgments erroneous, their action misdirected and vain. Other minds seem to have gigantic capacities from the beginning. What is to others the labored attainment of years, is to them only the first alphabet of knowledge. They have an instinctive sagacity, which from a part divines the whole. As the great naturalist of all time could from a tooth or a joint of an unknown animal, with almost infallible certainty, infer the size, the form, the food and the habits of the creature which it once helped to compose, so there are minds so powerful, penetrating and disciplined, as from a few hours' intercourse to form an accurate estimate of the characters of those with whom they converse. They are able to make shrewd guesses at the past, and form no less

sagacious anticipations of the future. They take in at a glance the whole position of public affairs, and detect the secret springs of general prosperity or misfortune. But to attain this practical wisdom not only are great capacities necessary, but assiduous cultivation and great opportunities. When all these combine, we have the noblest intellectual spectacle that earth exhibits,—a wise and great man. Such men are public benefactors, a nation's treasure. And Providence generally raises up enough such men in every nation for the conduct of their public affairs, if they have the honesty and the wisdom to give them their confidence. But such men are public property in every sense. They live for mankind, not for themselves, and their great endowments neither obtain happiness for themselves, nor secure the gratitude of those on whom they confer the highest obligations. Of all men their lives are the most disinterested and self-sacrificing. They live the life of slaves, they suffer every species of obloquy and reproach, they die covered with a cloud of calumny, and their fame is vindicated only when the tongues of their calumniators are overtaken by the paralysis of death.

But the mass of mankind are not born for a public sphere. Neither their endowments, nor their education, nor their position in the world fits them for it. Intellectual cultivation is not at their command, nor is it necessary to their happiness. To them there is a shorter path, a more excellent way to wisdom, through the *affections* and the *moral faculties*. To them it is given to cultivate that wisdom which "is from above," and it leads them into all truth, into all virtue, into all happiness.

The wisdom which cometh from above is first "*pure*." There is no higher wisdom than this. It is founded upon the eternal basis of truth, and its judgments will stand forever. The most scrupulous innocence is wise, because it takes into account God and his Providence, the future as well as the present, eternity as well as time. It lays as the foundation of its plan of life the great principles of religion;—that there is a God of infinite perfections, who is wise, just, and good, who is ever with us, and knows all that we do, and say, and think; that he governs the world in perfect equity, "and is bringing every work into judgment, with every secret thing whether good or evil;" that all the good or evil which happens to us

takes place by laws of his appointment, and as soon as we do any thing either good or evil, that moment a righteous retribution begins to take place. These great facts, when once established and conceded, totally annihilate the idea of expediency when it diverges at all from the right. If these principles are true, then every tittle of the violation of right, whatever appearance of cunning and calculation it may have, is madness and folly. It barter permanent peace for a little temporary success, incurs lasting regret for some transient gratification, escapes present pain by planting the worm that never dies and kindling the fire that is never quenched. The wisdom that cometh from above, then, is first *pure*, knowing that nothing can be gained by the least violation of the right, even in thought. What it would be madness to do, it would be folly to think upon. Dismissing therefore all evil from his thoughts, the wise man has within him the first and most essential element of peace. All discordant elements are shut out. He escapes the distraction of warring passions, inconsistent desires, tyrannical and changeable appetites, and every day convinces him that "the ways of wisdom are ways of pleasantness, and all her paths are peace."

The wisdom that is from above is "first pure, then *peaceable, gentle, and easy to be entreated*." This is as demonstrable from the nature of man as the other is from the nature of God. Every man has within him affections, as well as passions and appetites. Either of these may be cultivated or indulged to any extent. The affections make man an angel, the passions a devil, the appetites a brute. Cultivate the affections of your fellow-beings, and they will be to you angels; rouse their passions, and you make them devils; pamper their appetites, and they degenerate into beasts. The wise man therefore is peaceable and gentle. He will sacrifice much for peace. He seldom comes in collision with others; when compelled to do so, he is firm but temperate. He acquires entire mastery of himself. When compelled to expostulate with others for their vices and their crimes, for their injustice or oppression, he stops short at the truth. He says nothing merely to provoke, nothing to wound, nothing to vent his own uncomfortable feelings. The consequence is, that instead of inflicting a fresh injury and provoking a well founded resentment, he convicts the conscience and gains the respect even of his opponent himself. No man is more sensible of a wrong

than he who has done it. Every just expostulation which you can use has been already anticipated by his own mind, and as long as you keep yourself within the bounds of truth and justice, so long you maintain a manifest superiority. You stand in the position of a wise and just man, and you gain the esteem and respect of all.

In order to do this, the wise man finds it necessary to cultivate the affections. For he finds it quite as indispensable to a wise conduct to *feel right* as to *think correctly*. The heart of man is often wiser than his head. Good feeling oftener conducts to right action than correct reasoning. The worst counsellors are always a man's passions. No matter then what may be the injuries we may have received, however difficult the circumstances in which we are placed, our first prayer should be, not that our understandings may be illuminated, but that our hearts may be kept right, not for the sake of others but for our own. Love then is not only "the fulfilling of the law," but the fountain of all wisdom. It arms a man against his own worst enemies. In that serenity which it produces, the intellect has the best opportunity to see far and clearly. It prepares the way for the only victory that a Christian man can ever achieve, that of overcoming evil with good. To overcome evil with evil, is an impossibility. It produces the worst effects upon ourselves and others. It sinks the angel, and develops the fiend. It rouses every evil passion, and leads men to find their gratification in the infliction of pain and misery, and the world is not large enough, life is not long enough to afford scope for the endless action and re-action of resentment and revenge. To enter upon such a course therefore, is nothing more or less than to renounce the advantages of reason, and resign ourselves to a voluntary madness, which lays all waste, pulls down ruin upon ourselves, and casts about us firebrands, arrows and death. "Keep then thy *heart* with all diligence, for out of it are the issues of life." Keep the heart right, and it shall prompt thee to a wisdom of conduct, which only the most enlightened understanding could dictate, and when discovered could never force upon an ill regulated heart.

Wisdom requires that this benevolent state of the heart be *habitual* and *constant*. It must not be constrained and occasional. If it is, we are liable to be taken off our guard, and to be betrayed

into the greatest follies. If it be our habitual frame, we are safe in a great measure from all the assaults of our spiritual enemies.

I cannot but remark in passing, how different this heavenly wisdom is from that which usually passes in the world as such. It is too generally restricted to mere intellectual ability, leaving out entirely the moral elements, integrity and benevolence. It is supposed that a man must be a fool who is honest and just, benevolent and disinterested. A man is thought to be simple, who will do on all occasions that which he knows to be right, who takes an interest in other people, and who ever prefers another's good to his own. And great abilities too often beget a presumptuous confidence of being able to transgress all laws both human and Divine with impunity. A man of great endowments is apt to imagine that he can grasp at once the pleasures of sin and the rewards of virtue, that the reason why his predecessors in sin have become miserable and ruined has been, that they wanted the talent to evade those consequences which overtake and destroy the vulgar crowd. He will enjoy their pleasures without plunging into their perdition. They did not know when to stop; he will be more wise. He will partake of the riotous joys of the banquet, and rise to the duties of the next day with a clear conscience, an unclouded mind, and a constitution unimpaired. He will follow bad courses, day after day and month after month, yet he flatters himself with the persuasion that he can never be so weak as to become enslaved to vile and vicious habits. He will deceive and defraud, and enjoy the spoils, and a fair character besides. He will be utterly selfish, and seek under all circumstances his own individual advancement, and still do it so adroitly that the world shall believe him open, generous, and disinterested. This is the wisdom which the Apostle characterizes as *not* coming from above, but as "earthly, sensual, devilish." And did you ever know such a person *ultimately* to succeed? Never. For a while he may have all the outward appearance of success. But no man is so wise as to circumvent God. And if such men did succeed, we should cease to believe in God at all. In all prosperity which wants a *moral* foundation there is something false and hollow. There is ever some lurking evil ready to burst upon the sinner. "I saw the wicked in great

power, and spreading himself like a tree. Yet he passed away, and lo! he was not."

The wisdom which cometh from above is "*full of mercy and good fruits, without partiality and without hypocrisy.*" This brings into view another important circumstance of our condition here on earth,—that we are often sinned against, as well as commit crimes and sins ourselves. Our resentful passions on the reception of an injury prompt us to revenge. Pride, selfishness, and malice tempt us to dwell upon and exaggerate the offence, and if indulged, hurry us on to the most savage acts of hostility. We shut the door of reconciliation, and bar our hearts to every access of pity or indulgence. I do not ask if this be Christian. Every precept in the New Testament is against it, every feature of the character of Christ. I only ask if it be *wise*. Is it such conduct as frail humanity will bear? Is it such a rule as we are willing to have applied to ourselves? Are not you yourself made up of two opposite elements, the angel and the devil? Do not *your* passions hurry you on to do and say things, which your better nature condemns, and which you bitterly repent? Are you willing to have every deed of kindness, every emotion of affection forgotten and obliterated by one mistake, by one rash word, one inconsiderate action? If not, beware how you do to another what you feel would be injustice to yourself. If a man has knowingly injured you, the best part of his nature is already on your side. Kindness from you will take away even the semblance of an excuse from his evil passions, and he will sink into contempt even in his own estimation. Give way to resentment, and you minister to him infinite relief. You sink yourself to his level, and you give him just the consolation which his dissatisfied soul most craves.

Finally, can you *afford* to be resentful and implacable. We are travelling toward eternity in small companies. Though marching over the same plains with an innumerable host, it is but few of them that we can ever know. Shall we imbitter our days by quarrelling with the companions of our march? Shall we turn aside from the beautiful prospects which sometimes burst upon our view, shall we refuse to snuff the spicy odours which encompass our path, shall we shut our ears to the exquisite music which would soothe and enwrap our souls, to indulge in bitter reflections and revengeful schemes,

or engage in hoarse disputes and fierce recriminations? Surely not. Life is too short, time is too precious, peace is too sweet to be thus sacrificed and thrown away. Wisdom then, as well as Christianity, forbids us to lay any thing very deeply to heart.

I counsel you therefore to renounce the wisdom of the world which is "earthly, sensual, devilish," which, like the false lights of an atmosphere impure, soon lands its followers in the bogs and fens of perdition. Rather adopt that wisdom which "is from above." Fix your eye on the pole-star of truth, integrity and honor, and it shall guide you in a safe and pleasant path, till the night of time is past, till the shadows flee away and reveal the glories of eternal day.

PARKER'S DISCOURSE.*

THIS is one of the most extraordinary books that we ever read. Professing the loftiest spiritualism, it at the same time wages the bitterest warfare with the standards upon which spiritual Christianity is generally thought to rest. Exhibiting an acquaintance with theology and Church history such as we should expect to find only in some enthusiastic lover of the past, it displays a radicalism in regard to most ancient institutions, unsurpassed by any modern free-thinker. Coming from a man hardly old enough to be a priest of the house of Aaron, it speaks upon the highest subjects of human thought with a tone of dogmatic certainty that we should hardly expect from one of the ripest age. Written by one who has devoted himself to the study of theology, it considers common theology to be worse than worthless. Put forth by a minister of a Christian church, it pronounces the whole modern Church to be little better than the mother of abominations.

The tone and style are as extraordinary as the doctrine. We have sneers as bitter as Gibbon's, and again devotion as beautiful as Fenelon's: rhetoric as ambitious as Burke's, and again invective as ungracious as Paine's. The book is a complete Janus. More readers will be pleased with one or the other of the two faces,

* *A Discourse of Matters pertaining to Religion.* By Theodore Parker, Minister of the Second Church in Roxbury, Mass. Boston: C. C. Little and James Brown. 1842. pp. 504, 8vo.

considered by itself, than with both together. All spiritualists will find much to gratify them in the religious sentiment and devotional philosophy that pervade the volume. The skeptical and scoffing will rejoice in its negative portions, and will doubtless take to their hearts this new auxiliary to their unbelief. Some persons may be ready to subscribe to the whole, and say 'amen' to the writer, alike in his affirmations and his denials. But the great mass of the community must reject emphatically the treatise when considered as a whole. The worldly-minded will wonder at, and perhaps pity the infatuation of the enthusiast, who, as it must seem to them, has the boldness to deny the supernatural authority of Christianity, and yet the presumption to set up the claims of a subtle and ethereal Christianity flowing from a vague sentiment in the human soul. The Orthodox generally turn from the book with horror as the sublimation of infidelity and blasphemy, or perhaps mitigate their horror by the soothing thought that the tendencies of Liberal Christianity are here shown in their legitimate fruits, and that the true faith will win new disciples by the revelation. Our own denomination agree pretty well in their estimate of the work. Not a single voice has been raised by any of our preachers, or pen been wielded by our writers, in approval either of its general tone or its doctrine. The negative part of the volume has met with positive condemnation at all hands. The Unitarian community have felt much grieved that such a treatise should emanate from a minister ordained in their communion; yet their trouble seems to be much lessened by the conviction, that the publication of the work has shown that Mr. Parker has less sympathy, in the denomination, in his views than was apprehended; that not a few who once appeared to side with him, most distinctly reject his opinions as thus fully stated; and that he is not now in any way identified with the Unitarian body. He has a right to form and utter his own opinions, and we have the same right. Should the exercise of this right induce our clergy to withhold from him as a clergyman the interchange of the courtesies which they would rejoice to accord to him as a scholar and a man, of course they will not consider themselves as infringing upon any law of propriety or dictate of charity. He who has been so earnest to begin the warfare—to disparage the church and ministry, will not rationally indulge in

any grief or complaint, on the ground that the friends of institutions which he slurs are not disposed to offer him the position of a champion of those institutions.

Yet we should earnestly deprecate any efforts to conceal the real merit of Mr. Parker, and would by no means allow our criticism of his book to be affected by motives of sectarian expediency. The volume bears throughout the marks of earnestness and sincerity. Pained as we are by the dogmatical tone and captious spirit that so often appear, we are thoroughly convinced that no such motive as the love of notoriety, but a determination to express his own honest opinions, mainly dictated the work. For the many eloquent passages and profound thoughts and sentiments it contains, we sincerely thank the writer. For reference to so many sources of knowledge upon important points we are grateful; while we are bound to confess, that being ignorant of perhaps half of the books mentioned, we are very poor judges of the value of a large part of the references. No small amount of moral heroism must have been requisite to move a young man to utter opinions so at war with the general faith. Of his expectation of ill treatment as the reward of his honesty, more than one passage bears witness. Yet without questioning his sincerity we must say, that the tone of heroism in which he anticipates consequences and speaks of crucified redeemers has a rhetorical air, which does not manifest the deepest martyr spirit. The rhetoric is not of the Pauline school.

We do not propose reviewing the whole treatise, or even entering into a discussion of any of its leading points. Our aim is, to say a very few words upon the idea that runs through the volume, and to glance at its connexions with the theological movements of the day. The main principle of the whole treatise is contained in the noted Discourse on the Transient and Permanent in Christianity; and we are inclined to think that this discourse would tend more to make known and recommend the writer's favorite views than this goodly, but somewhat ponderous octavo.

The attempt to show that Christianity is eternal truth, and in its essence independent of names, times, places and outward authorities, is laudable in its motive and effect, and is justified alike by reason and Scripture. So far as Mr. Parker makes this attempt and illustrates the permanent elements of Christianity, he does

well; although even in this he seems to us to stop very far short of the truth and to omit some of the essentials of Christianity, especially the essentials of the Christian doctrine of faith and forgiveness. Moreover we must remember, that the truth in its essence as contained in the mind of God is one thing, and our knowledge of that truth is another thing. It has been said, that Christianity is as old as the creation, and so in an important sense it is, for it dwelt in the Divine mind from eternity. Yet we depend for our knowledge of Christianity, or for *our* Christianity, upon revelations made since time was; and not merely upon revelations made directly from God to our own souls, but also upon influences received through other minds. What man is when left to himself, without Bible or Church, let history, common sense and common observation answer. For our reception of what Mr. Parker calls "the permanent," we are indebted chiefly to our education under the influence of institutions which he treats with so little respect as being "transient." It is certainly true historically, that the true life which is the soul of Christianity may be traced, in the main, to the mission of him who proclaimed himself to be the Way, the Truth, and the Life. It is true moreover, that they who have made most sacrifices in order to live this higher life have been persons who have accepted Jesus, not merely as a pure and spiritual man, but as one sent of God in the fulness of time, to do mighty works as well as speak divine wisdom and breathe divine love; and to open the heavenly fountains of life by his death and resurrection, as well as to set a good example by his obedience.

We believe that there is not only a historical connexion, but also a logical one, between the earnest reception of what Mr. Parker glorifies as the permanent and those which he disparages as the transient elements of Christianity—between the faith of the Gospel and the facts of the Gospel—the morals of the New Testament and the miracles of the New Testament. He seems to us as a man who should go out into the garden and pluck up the rose-tree by the root, and say, 'there is no need of this soil, all that is really valuable is in the tree itself; how much more wise to pluck it up and carry it into the house and enjoy its intrinsic beauty, instead of allowing it to be clogged with this earthly mould.' The result of the experiment is not very doubtful. The tree would wither

when torn from its parent soil, and the gardener would smile at the simple rashness of the innovator. A similar result has attended all attempts to sever the faith from the facts, the morals from the miracles of the Gospel, the spiritual from the supernatural.

It is indeed a perplexing thing to determine precisely what parts of the Scriptures are to be interpreted with literal strictness, and what are to be viewed as the mere garb of truth in other ages. But this difficulty stands rather in the way of the curious student than the earnest Christian, or even the sound philosopher. Philosophy as well as faith admits of mysteries, and maintains the great principle, that while we may recognize as true, doctrines that we cannot entirely harmonize, doctrines whose harmony is beyond though not against reason, we are to be content to leave many things unsettled in the realm between the opposite poles of truth. We believe God omnipotent and man free, although no philosophy has reconciled fully the sovereignty of God with the freedom of man. We believe God to be eternal, and yet that he is revealed in time; although we may not presume to know the logical rule by which the relation between time and eternity may be shown. We believe that Christianity has its permanent being in the Spirit of God and the soul of man, and has also been actually revealed in the life of Christ, taught in words, sanctioned by works, and made victorious by his death and resurrection; yet we may sometimes be troubled to know exactly how far the history of Jesus in the Scriptures is necessary to the exhibition of the essentials of spiritual Christianity. But the perplexity ceases as the true life gives us the key to the Gospel. The spiritual elements in the Gospel are indissolubly connected with the supernatural character of Christ. In his sublimest discourses he claims superhuman power; his miracles are the medium of some of his divinest revelations. The best philosophy as well as the most childlike faith has accepted the spiritual and the supernatural as intimately conjoined in Jesus, without undertaking to show precisely the limits of either, or prove their independence of each other. Such has been the tone of those great Platonic divines whom Mr. Parker is so fond of praising. We are inclined to believe that the works of Origen and Cudworth, and of most of the noble host represented by them, would furnish sterner rebukes of Mr. Parker's extravagances than the writings of

any of those more utilitarian moderns, who have fallen under so much censure for following the too practical and unspiritual philosophy of Locke.

The "Books" of this Discourse on the Bible and on Christianity are good illustrations of the connexion between spiritual and historical Christianity. Undertaking to show that the two are not necessarily related, the Author gives an entirely contrary impression. His beautiful tribute to Jesus stands in singular contrast with his view of the claims of Jesus to a supernatural mission; and our Saviour is exhibited as at once the meekest and the most presumptuous of beings. The eloquent passage upon the power and worth of the Bible is followed by a declaration of the falsehood of its leading statements—a declaration which, if believed in, would deprive the holy volume of all respect in the eyes of the majority of readers. A class of spiritualists may think the essence of the Gospel is preserved from destruction, and the accidental appendages only are stripped off; but the great mass of Christians of all denominations must feel offended by such a mode of commending Jesus and his Gospel. "Betrayest thou the Son of Man with a kiss," is a text that has occurred to more than one mind in reading Mr. Parker's third and fourth Books.

We consider this work as a very important sign of the times, alike in the effect it has produced and the opinions it sets forth. All conversant with the theological literature of the age, and especially with the literature that has strongest hold of the young, men who are disposed to think for themselves, must be aware, that the engrossing question has been, "What is the relation of the Bible to the soul, or of Christianity to absolute truth?" The general tendency has been to spiritualize the Gospel faith so far as to attach comparatively little significance to the Gospel facts. This has been the tendency of German theology as exhibited even by the school of Schleiermacher. Yet the facts, the miracles, narrated in the New Testament, have not been denied by these modern spiritualists of the Platonic stamp, but have been viewed chiefly as a subordinate evidence of Christianity. Mr. Parker takes his stand on the extreme of Transcendentalism, and as the Strauss of our American theology occupies a position almost alone. The young men who have shared his enthusiasm for German studies and

sought like him for satisfactory views of the permanent elements of Christianity, have generally little sympathy with his negations. The war which he so constantly affirms between the letter and the spirit of Christianity seems to the majority of them not to be founded in fact. Spiritualists, who were tending towards radical views of revelation, have been led to pause in their course by seeing so startling an exhibition of the effect of their tendencies. The issue of this book, considered in connection with the general current of opinion, proves that our community is in no great danger of yielding to infidelity in respect either to the letter or the spirit of the New Testament. The general tide now turns towards conservatism in the Church. Transcendentalism itself in its philosophical character, by considering the miracles of Christ and the offices of the Church in their spiritual bearings, is not seldom found on the side of supernaturalism and an authoritative Church. In Germany and in America this conservative tendency is showing itself. Some young minds in our own denomination who once sympathized with Mr. Parker's present doctrines, have gone to an opposite extreme. Others amongst us have given proof of the possibility of combining a spiritualism as earnest as his with a faith of which Jesus is the corner-stone. Considering the tendencies of the age therefore, we have no fear that Mr. Parker's negative views will have much prevalence. Nay, we are rather gratified to have so full a statement of his opinions. There is little danger of our community becoming very radical in respect to religion or its institutions. The fear rather is, that free discussion will be smothered, and that by a dull conservatism we shall in theology, like the power mentioned by Tacitus, make a desert and call it peace.

In conclusion we will only say, that we much regret that Mr. Parker did not take more time to mature his work. Not a few of his statements are rash and his authorities questionable. The rhetorical style that pervades the pages was well enough for popular lectures, but is wearisome in a volume. We regret that a man of so much genuine power should choose to make his first appearance before the world in the attitude of an assailant of doctrines and institutions which are identified with the wisdom of ages, as well as by most of his friends with the interests of morality and

religion. Our prayer is, that he may live to do a nobler work, and use for the real good of his race the talents and attainments that have been granted him. He is able to win a far higher reputation than that of an eloquent destructive. It requires very little talent to say smart things against the cherished opinions of the Church, or the faith of the believing. That Mr. Parker is called by nature to a nobler task, none who know him will be ready to deny.

S. O.

EXPOSITION OF JOHN XIV. 1—29.

A RICH chapter, and yet one that has suffered very much in the interpretation. Perhaps an attempt after an exposition more consistent than that which is commonly received may prove acceptable and useful.

Before, however, engaging directly in our task, let me ask the reader to peruse the passage attentively, and then pass judgment upon the following preliminary observations.

1. Jesus is attempting to prepare his disciples for *his own* death and the separation that must ensue, not for the end of *their* earthly lives.

2. The Master is not discoursing, then, concerning the future existence of the disciples in another world; but rather of the provision to be made for them in this, after the departure of their Lord.

3. When he speaks of *going* and *returning*, we must not think merely or chiefly of the passage of a body through space; he refers rather to the communication of spiritual influences.

4. The Saviour employs his own "name," "the Spirit of truth," and "the Father," as *in this connexion* convertible terms; that is, he uses one indifferently for the other, though at the same time he indicates the difference which really subsists between them in other connexions.

And now to our undertaking.

Jesus was about to leave the earth and his disciples. He had been the light, the joy, and the strength of their souls. To him they

had turned, in him they had rejoiced, upon him they had leaned. For them, their sun was to be darkened, and their tower of strength laid low. Jesus was greater and better and lovelier than they, and since they could not be like him, they would at least be *with* him. That impersonation of holiness and heavenly wisdom seemed to them to stand quite apart from the mass of men; and now that the earth had been gladdened for a brief season by its presence, darkness must succeed its departure. And how could the disciples be comforted? Plainly, a way must be pointed out by which the want about which they were anxious could be supplied. Spiritual strength and peace are now theirs, in the Saviour's presence; can they in any way be imparted unto them, even when he has gone? If so, they can have no cause for dissatisfaction. Wisely then said the Master:—

‘Let not your hearts be troubled. Believe in God, that Omnipresent Spirit; and believe in me, not merely as a man rare or unique, as such to be welcomed at my advent, as such to be mourned over at my departure with a sorrow that refuses to be comforted,—believe in me rather as a manifestation of the Infinite Spirit, who is no respecter of persons, who is present in some degree with all, who never leaves earth when a *man* leaves it. I have indeed dwelt with God in his house, and from my dwelling I have brought many precious gifts for you, my disciples; for you who have not yet had a mansion of your own. But in my Father's house there are *many* dwelling-places, and you also as well as myself may dwell with God, and be able to dispense, as I have been able. If it were not so, if in the very nature of things it had been impossible for you to hold communion with God, and dwell with him as in a home, I would have told you. I go now, indeed, that you may enter into this very dwelling. While I remain, you will lean upon me, and forget that my God is your God also, and that I am here to lead you to Him. When I am gone, at first you will seem to yourselves forsaken, everything, as it will appear, having been lost with me; but soon my *spirit* will be more to you than my bodily presence; you will see that this Spirit, not my body, was your Saviour, and that this Spirit was given to me by the Father, your Father as well as mine, the Father who shall impart of his fulness unto you also. Thus I shall receive you unto myself,

and where I am, ye shall be also. Where, and the way, ye know.'

But Thomas interprets the Master as referring to some change in place, and says, 'Lord, we know not whither thou goest, and how can we know the way?' Jesus saith unto him, 'To come unto the Father is the "whither,"—to live in union with him, not with the *man* Jesus; and the only "way" of coming unto the Father is by growing into the state of the Son, living his life, and receiving his truth. For he has a perfect knowledge of the way, since he has passed over it, and *is* the Way; he has a perfect perception of the truth needful for your encouragement and support, for he has allowed it to pervade his being, and is the Truth; he has a perfect acquaintance with the state of existence to which he invites you, for he has gained it, and is the Life. No man can attain to this union with God, except by the path which I have trodden, by the way which I shall point out. Indeed, if you had thoroughly understood my character, my spirit, you would have known what the Father is, and what dwelling with him through me signifies. Indeed, from henceforth you may be said to understand this. My union with the Father is perfect; nothing in me opposes his revelations or manifestations of himself.'

Philip still does not understand, and wishes that the Father might be shown unto him—clinging probably to some notion of an external manifestation. Jesus saith unto him,—still carrying him back to the union of the soul with God, (which he is insisting upon for the purpose of comforting the disciples, and which was perfected in him,)—'Have I been so long time with you, and yet hast thou not known me, Philip? Have you not discerned that I have given up my will to the Divine will, and am wholly at one with God, so that he who hath seen my deeds has seen the Father's deeds? Believest thou not that I live only in God and for God, and that God is present in me? My words are not from my own prompting, but are prompted of God; they are not mine. Believe me, that it is even so. Believe me, because you have discerned the majesty and beauty of my character, or because you have seen my works. And speaking of these deeds, I say, that through my departure you can be enabled to perform even greater works than any which I have performed, provided you only believe; for I go to learn more of Him whose wisdom and glory are infinite, and who will grant

unto me for you even greater things than I had learned or found need to ask for myself. I shall convert but eleven, but ye through me, and through the aid obtained by me from the Father, shall make converts throughout all the world. Any thing, any heavenly grace, any thing which a Christian ought to seek, I will obtain for you, for it will always be my delight to intercede for my Church. And would you know upon what conditions I will seek and obtain for you the peculiar presence and favor of God? I answer:—Obey. Love and obey. Then you shall be prepared for the Divine presence. Then you shall not be left alone, for I will pray the Father, and he will give you another *Enlightener*, one that can never be taken from you, even the Spirit of truth, which the world cannot receive, because its moral preparedness and moral perceptions will not permit; but ye perceive, ye know him, for he dwelleth with you, now in me, (for does not the Father, the Spirit of truth, dwell in me?) and when I leave the world and you can lean upon me no longer, he shall be in you also. I, that is, the Spirit which makes me what I am, will not leave you comfortless, I will come unto you. Yet a little while, and the world see me no more, for they do not recognize this Spirit of mine, but ye who do recognize it see me; and because this Spirit, which makes *me* what I am, lives, ye also shall not lose *your* source of spiritual light and comfort. And then, too, you shall perceive better my connexion with the Father,—that it is a spiritual thing; your own connexion with me will be your interpreter. Obedience, I repeat, must be the basis of all this. Obedience will lead men to seek, and whoso seeketh findeth.'

Judas inquires, 'How is it that thou wilt manifest thyself unto us, and not unto the world?' The Saviour replies, 'Because your obedience to me will be more perfect than that of the world, and to obey me is to obey God; for my words are not mine, and when I speak of being present myself, I refer to the Divine Spirit within me.' He adds, 'These things I say now; but when I am gone, and the Spirit has really come, you will understand everything better, and lest you should have forgotten what at the time was incomprehensible, the Spirit shall quicken your memories. Be not disheartened then. I go in person, but I leave behind my peace; not *words* of peace—the gift of the world, but peace itself. I go in

person, but only to be present more powerfully in spirit. I go in person, because the Father, who is greater than I, has nobler gifts in store for me, and therefore because of this my departure, did ye love me, ye would rejoice. Remember that I have foretold these things, that when they come to pass your faith in me may be increased.

R. S.

COMPASSION FOR THE SINFUL.

IN their treatment of the sinful Christians often forget the spirit of their Master, and manifest more of indignation than of pity at the sight of human wretchedness. We frequently hear the remark :— ‘ This man has brought suffering upon himself by his misconduct ; he suffers justly ; he is not an object of commiseration or charity ; he deserves only contempt and neglect.’ Is this the language that becomes a man conscious of imperfection and sin—living daily on the Divine forbearance and mercy ? Should our better feelings be swallowed up in our anger ? Is no lenity to be mingled with our severity ?

I admit that no virtuous man can look upon the perversion of talents, the abuse of gifts, the desecration of a noble nature, without having his feelings of righteous indignation stirred up. Such emotion is the testimony of our nature against sin. But if the man is truly virtuous, it will subside and be followed by a deeper pity, a heartfelt sorrow. He will lament, that one created but little lower than the angels should voluntarily debase himself below the level of brutes. He will lament the loss of so much adaptation to virtue, such a ruinous sacrifice of life’s highest aim, such a waste of abilities and means. He will regret that a man, created in the image of God, capable of virtuous elevation and of extensive usefulness, should prove a burden to society and an apparently unproductive cumberer of God’s natural and moral vineyard.

In proportion as man approaches the spirit of Christianity, will such feeling’s prevail in reference to the moral delinquency of mankind. The spirit of the Gospel is represented in the character

of the father in the parable of the prodigal. This should be our spirit. We should not forget the compassionate character of Christianity; nor awaken despair instead of preaching reformation and inspiring hope. We should not exclude from our sympathies nor from the hopes of the Gospel, those for whom Christ died, and who deprive themselves, ignorantly, of the blessedness of his salvation. If God in his wisdom and rectitude judge them, it is his prerogative. Our unworthiness should remind us of forbearance and charity. For, if our fellow-men are sinful, are they not ignorant also? and sinful probably because they are ignorant? Is not ignorance the characteristic of wickedness? Does not a sinner always err either in regard to the essentials of happiness or in the mode of attaining it? So far as this is the case, he is to be pitied and instructed. If we censure him for leaving the right path, we must also endeavor by kindness to reclaim him. He is the subject of a disease of the most fearful character, which is eating into the vitals of his soul,—a disease, which must be treated with care and caution and tenderness.

A remembrance of this fact should accompany us to our social relations. The intercourses of society are exerting an influence upon us, and giving a particular direction to our feelings in regard to every object that attracts our attention. We should beware lest these feelings become hardened and soured by the experience of life. We see numerous examples of the effects of sin,—it may be of intemperance or of sensuality under some of its various forms. We see the victims of vice, the wrecks of humanity, prolonging an enfeebled, suffering existence. Shall we treat a man of this character with contempt or rigor? Shall we indignantly say,—‘he suffers justly—let him suffer?’ Shall we join in the unfeeling laugh, or find ourselves excited to ridicule by his mean appearance or his low estate? The Christian spirit will inspire other emotions, deeper, sadder sentiments. Our question will be,—how would the Redeemer have treated such a man? And then, we shall pity him, as a poor, fallen specimen of humanity. We shall remember that he is an heir of immortality. In the lowest form that humanity assumes, the capacity of virtue remains, and it is not impossible that kind and careful treatment may restore the fallen and amend the degraded and save the lost. Forlorn, forsaken he

may be, friendless in consequence of his vices, despised and rejected; but, who knows whether something may not be done to recover from the lowest debasement the child of God, and restore him to usefulness and peace and a Father's blessing? If there is joy in heaven over one repentant sinner, if Christ compassionates his low estate, and the common Parent waits to be gracious, surely we should cherish towards the fallen no emotions but those of kindness, endeavoring to effect by gentle persuasion their return to the blessedness of virtuous well-doing. Harshness will exasperate, severity will harden, reproach will sour; love alone will win the heart. We may not say, that any vices in any stage of their progress are incurable. If we exert a wrong influence, if we employ anger against sensuality, contempt against avarice, or hatred against injurious treatment, we ought not to wonder that we are unsuccessful. The sins of others will not yield to our sins.

I am aware, that our own hearts must first be disciplined in the school of Christ, before we shall be able to exhibit his spirit, especially in regard to those who are guilty of abusing knowledge and privileges. We often and justly find excuse for children's misconduct in their inexperience; but we say of men, that they should have known better. Frequently they have learning, property, favorable social positions, the means of usefulness and of enjoyment; and when we contemplate all their advantages, and see them, notwithstanding, addicted to intemperance, indolence, dishonesty, or any vices that must impair their usefulness and ruin their character, we are tempted to exclaim,—no matter if they are miserable,—no matter if they do perish! The work of their own hands is given to them, they eat the fruit of the seed they have sown!

If such feelings manifested only our indignation at vice, if they were only the testimony of our better nature against the practices that must ruin it, it might perhaps be proper to indulge them. But is there not sometimes a proud feeling of superiority? a kind of thanking God, that we are not like certain other men? a confident assurance, that we in their circumstances should have done better? It is well to learn what motives animate us, when we harshly condemn our brethren. This consideration will not diminish our abhorrence of their sin. The favorable circumstances to which we

have referred certainly aggravate the guilt of disobedience. We are not speaking of the extent of men's demerits, but of the feelings with which we should regard them. Before we condemn, we might remember that it is possible they may have been exposed to temptations, of the number and power of which we are ignorant,—temptations, in fact, to common minds almost irresistible. Or there may have been domestic trials, or long-continued physical infirmities, which may have given intensity to temptations that under other circumstances would have been resisted. Again, we should remember that all men have certain constitutional biases and propensities in greater or less strength; and that sometimes these are so powerful as to impel one to sin apparently against his judgment and better resolutions. This is not, indeed, a justification of wrong-doing; for what is the object of discipline, if it be not to teach us the subordination of these propensities to the reason and conscience? But the fact should qualify our judgment of the individuals themselves. We know not the resistance they may have made to the solicitations of sin; nor what conflicts they may have endured, nor how many earnest and sincere resolutions they may have formed before they fell, nor how bitterly and with what burning tears they may have bewailed their sins. We know not but that at this moment they are either resisting and striving for the mastery, or are victims of remorse, furnishing fuel to the unquenchable fire. In either case they demand our compassion.

The spirit of our religion prompts us to be merciful as we hope for mercy. While the sin excites our abhorrence, the sinner should share in our kinder emotions; for, sunk as he may be in sensuality, unmindful of his spiritual nature and his eternal destination, he is equally with ourselves a child of God,—capable of virtue and of happiness. He too is a son of Heaven, and may become a vessel purified for his Maker's service. This thought should awaken commiseration for his misfortunes and errors and crimes, and quicken our zeal for his reformation. The providence of God has made us to differ from him by placing us in circumstances favorable to our virtue, or withdrawing us from scenes and occasions of temptation, or enabling us to acquire a stronger power of resistance. But should the fact, that we have not fallen into certain evil practices, lead us to look with scorn or contempt upon our less

favoured brethren? We can easily imagine many occasions of our incurring the guilt of the grossest sins. We are all men of like passions—made of earth, though tempered with heaven,—and require constant self-watchfulness and self-government. The spiritual is apt to be buried beneath the earthly, and innumerable circumstances may excite emotions and develop dispositions that shall degrade the celestial into communion with the perishing. It becomes us then, mindful of our own frailties, to practise kindness to the sinful, pity their guilt, sympathize in their sufferings, labor for their relief and for their recovery from the thralldom of vice. How effectually might the morals of society and the happiness of individuals be promoted, if while men condemned sin, they embraced in the arms of Christian affection their erring, ignorant fellow-mortals. We and they shall soon appear at a higher than any human tribunal. We shall all need the Divine forgiveness. The Lord grant us mercy in that day!

We should also be excited to a forbearing and charitable spirit towards our erring brethren for the reason, that by sin, by the undue indulgence of any propensities, they show that they are their own worst enemies, intent on ruining themselves. Consider how much this implies; and if any thing can, it will awaken commiseration and restrain severity. Do you say, that a bad man is *your* enemy? It is true. He may injure you, by some direct evil act, in your person, property, or character. He is an enemy to his family, and may convert all the elements of domestic felicity into sources of inexpressible misery. He is an enemy to society, which he injures by the influence of an example, the universal exhibition of which would overwhelm society in a common ruin. He may injure the cause of religion and morality, by weakening their power over other minds, and by endeavoring to remove their authority and evade their sanctions. But the deadliest wound he inflicts is upon himself,—corrupting his own heart, impairing his ability of virtue, and effacing so far as he can the image of God from his soul. We should pity a man who should thoughtlessly waste his means of support, and bring poverty and suffering upon his family. But here the question is of a man squandering his means of spiritual progress, and introducing every hateful passion and accursed spirit, not into his family, but into the sacred temple of his own heart,

destroying all that is pure and precious within, and kindling a fire that may indeed purify, but will meantime terribly torment him. His affections are depraved, his tastes vitiated, his principles weakened, his hopes perhaps disappointed, and his earthly prospects clouded over. Is not this the ruin of a man? Is not this the greatest wrong he could inflict upon himself? Does it not far outweigh all wrongs to others? It is a soul, that is undone. Feel for him, then, as Christ would feel,—with an intense compassion. Restrain not your sympathies. Deal faithfully with his sins, condemn and avoid *them*; but cherish towards *him* no other emotions than pity for his misfortunes and sorrow for his guilt. Pray for his reformation. Encourage the faintest hope of recovery; and remember that if by your instrumentality a soul is saved from death, it will forever be your joy and crown of rejoicing.

How often have we witnessed the beneficent influence of such a course of conduct towards the erring! How have the doubtful been confirmed, the wavering assured, the irresolute purpose strengthened by timely encouragement and approbation! How many have been thrown back even into still worse habits of sin for want of Christian sympathy, counsel and assistance.

Our Master loved and commiserated a world lying in wickedness. All virtuous emotions were mingled in his character in perfect proportions. With indignation against sin he united mercy to the sinner. While he was experiencing the malice and cruelty of men, his heart bled for their sins; he prayed for their forgiveness, and died for their salvation. He held free intercourse with the guilty, without incurring contamination from their vices. So far was he from looking with contempt upon the fallen and degraded, that he sympathized with them in their lowest debasement, and touched by his exhortations the finest issues of souls, that could never be wholly dead to virtue. If we feel how much we are indebted to the mercy of God through the Redeemer, we shall have no disposition to exclude from its influences the most degraded of our race. Christ is our example; and in the degree in which we cultivate his virtues and enter into his spirit, shall we now experience a rational and enlightened enjoyment and become prepared for a nearer communion with him hereafter.

J. M. M.

NOTICES OF RECENT PUBLICATIONS.

A MORAL REVIEW of the Revolutionary War, or Some of the Evils of that Event considered. A Discourse delivered at the Unitarian Church, Augusta, [Me.,] Sabbath Evening, March 13th, 1842. With an Introductory Address, and Notes. By Rev. Sylvester Judd. Hallowell. 1842. pp. 48, 8vo.

GREAT injustice has been done the Author of this Discourse. The notices taken of it, in the first instance by the Legislature of Maine, who in their haste deemed it a sufficient justification for "dismissing" Mr. Judd from the office of Chaplain to the two Houses, which he sustained in rotation with the other clergymen of Augusta and Hallowell, and afterwards by the public prints, led us to suppose that the preacher in his eagerness to defend the principles of peace had wandered far beyond the bounds of truth and decorum. Instead of which, we find that he has so carefully adhered to truth, that his large array of facts is supported by the testimony of our best historians or by quotation from unquestionable documents, and in neither the occasion nor the language of his discourse can we discover any thing unbecoming a Christian minister. The occasion was simply this;—he was delivering "a series of discourses on religious, moral, and miscellaneous subjects, for the instruction and improvement of his people, at his own church, of a Sabbath evening, once a month." "When contemplating the subject of Peace or War, as one of this series, it was a matter of comparative indifference with him how he treated it, i. e. whether by discussing its general principles, or [by] exhibiting its characteristic details, provided only he could secure this effect among his hearers—a love of peace and an aversion to war;" but in coming to a decision upon this point he was led to select the American Revolution as an illustration of the evils of war, which would be all the more forcible, because if in this case those evils were both enormous and undeniable, the inference, at least with an American, would be that war is always productive of incalculable evil. His object in writing the discourse was single and good. He

wished to produce in others the sentiment with which his own heart was full;—"if a war in the best of causes, liberty, carried on by the best of men, our forefathers, was so corrupt and corrupting, what shall we say of the whole system of war in general." We think he could not have chosen from all history an instance better suited to his purpose.

Now how has he executed this purpose? As well, perhaps, as could be expected with such an accumulation of matter on his hands, all to be compressed into a single lecture, and prepared in the midst of his usual professional engagements. If he cannot be charged with either misrepresentation or exaggeration, the faults of the discourse, of a rhetorical kind, are of little moment. It might have been written with more care; the arrangement might have been more lucid, and the language more chaste. At first the facts with which it abounds may seem to be thrown together without sufficient order, but a little attention will enable the reader to perceive the order in which they were disposed by the writer's mind. The causes of the revolutionary war, which he thinks resulted from the effects of the former "French War," the state of feeling reciprocally in the Colonies and in Great Britain at the commencement of the revolution, the difficulty with which the war was carried on, with the disinclination of a considerable part of the people to its prosecution, the demoralization of the army and the people which it produced, the dishonesty attendant upon the depreciation of the currency, the cruelties inflicted on the common soldiers, the "dictatorship of Washington," which happily he was "too magnanimous" to abuse, the French alliance, with its motives and its consequences, among which is included the needless prolongation of the war, the injustice shown to the Indians, the anti-republican order of the Cincinnati, are topics successively introduced, and so presented as to give point to the question—"can that system of things, that course of action, be right, which necessarily involves such evils? Is war justifiable?"

Mr. Judd did not perhaps act wisely, according to the wisdom of this world, in delivering such a discourse. But he has spoken as he thought became a minister of the Gospel of peace, without tampering with political questions or maligning the characters of those whom we have been accustomed to venerate. He shows

their faults, while he ascribes to them the possession of "real excellencies which not all the war was able to obscure." If this admission had held a more prominent place in the discourse as it was delivered, much of the clamor which has been raised against it might have been prevented.

AN ORATION *delivered before the Authorities of the City of Boston,*
July 4, 1842. By Horace Mann. Boston. 1842. pp. 86, 8vo.

WE deem it a subject of congratulation, that of the topics selected of late years for the celebration of our national anniversary, the greater part have been of wide and enduring interest; giving scope to reflections of the highest practical moment. It is meet, that the commemoration of blessings which all parties share should be unmingled with passions, that only alienate and embitter. Mr. Mann's Oration is chiefly devoted to a topic, for which the habits and experience of many years within his chosen walk of usefulness have eminently qualified him to speak. To an extent exceeding the usual limits of such occasions, but still too narrow for its full development, he has clearly and ably exposed the inadequacy of the existing means of education, (or of the promotion of intelligence and virtue,) to the support of a Republican government. He has assembled here some melancholy facts as to the numbers of those who remain totally uneducated even in our favored land, with the reflections and monitions they should not fail to suggest. There may occasionally appear to be somewhat of that extravagance of sentiment or statement, natural to one whose heart as well as thoughts have been long occupied by a favorite topic. We also here and there detect words or phrases which an accurate taste must reject, as allowed, if at all, only to the license of the spoken or extemporaneous address. And we are constrained moreover to differ from him in his unqualified censure of those, who for reasons satisfactory to themselves select private rather than the public schools for the education of their children, or as the objects of their patronage—censure growing out of the same exclusive view of one

interest. But for the weighty thoughts he has suggested ; for his faithful and courageous exposure of abuses and crimes, in high places and low ; for his manly and indignant remonstrances against the vices, official and personal, which have already disgraced our nation's name and threaten its ruin ; for the valuable statistics he has presented ; for the friendly warnings he has uttered, and the lessons of wisdom he has impressed, he merits the gratitude of his fellow-citizens, and his Oration must be numbered with the most instructive and valuable that the occasion has produced.

ORATION *delivered at the request of the City Authorities of Salem, July 4, 1842. By Charles W. Upham, Pastor of the First Church. Salem. 1842. pp. 56, 8vo.*

MR. UPHAM'S Oration is altogether different in purpose and execution from that we have just noticed, but with merits of its own must have been heard, as we think it will be read, with high satisfaction. We confess, we should regret to find the practice becoming general of selecting clergymen for the delivery of Fourth of July Orations, believing such services better suited to the habits and tastes of laymen ; and as opening useful, and therefore desired, opportunities to promising talents in the legal or other secular walks. But we cannot object to an exception so entirely justifying itself as the present. By a wise selection of topics and abstinence from political controversy, Mr. Upham shows how rightly he appreciated the "moral dignity" of the duty he was called to discharge, and "its congeniality with the great ends of the religion of which he is the minister." Having presented a condensed and graceful exhibition of the leading facts in the history of our liberties—which he traces to their very origin in the Charter first granted to the Colonists ; having shown, that of the "great Primary School of American freedom" Winthrop was the founder and the first teacher—that "the genius of American Independence recognizes him as her first, and Washington as her last great champion ;" he deduces some of the lessons of moral and political wisdom.

which they impress. He particularly urges—and the subject is worthy of deep reflection—that as the forces that wrought the foundations of our government were moral in their nature, so must those forces be that are to be employed for their preservation. And with reference, sufficiently obvious though not expressed, to recent conflicts within a sister State, he eloquently enforces it as the duty of the whole American people, to make it their solemn determination, that “brute force shall never be permitted to be employed as an instrument of political any more than of moral or religious reform.”

A LETTER from the Rev. William H. Channing, to the Unitarian Society of Cincinnati. Cincinnati. 1842. pp. 23, 8vo.

WE have read this Letter with great pleasure, and with a respect for the writer which it is impossible for one not to feel who follows its frank and earnest utterance from the first word of confession to the last word of counsel and benediction. It by no means however gives us entire satisfaction. It is an avowal of progress in the right direction, but the strong ground of the Christian faith, we believe, lies beyond the point at which that progress has been for the time suspended. Possibly we do not apprehend Mr. Channing's view of the relation which Christ sustains to us, for notwithstanding his endeavor to make himself understood by those whom he addresses, there is a want of that transparency of style which enables the reader to see the writer's mind, as it lies in his own consciousness. There is just the fault to which one is liable, who writes rather from sentiment than from a logical apprehension of truth. We attach considerable importance to the pamphlet, as exhibiting one of the tendencies of religious speculation at the present time, and shall therefore extend our notice of it.

Rather more than a year ago Mr. Channing relinquished the pastoral charge of the Society at Cincinnati from a strong sense of duty. His mind had gradually arrived at “conclusions quite at variance with the faith generally held by Christians.”

"Though my reverence and love for the character of Jesus had never been stronger, and though I regarded him as under the influence of God's spirit, and so received his words and acts as full of overflowing of the divinest truth and beauty, I yet doubted whether the force of powerful excitement, [or, as he afterwards expresses it, a "powerful inspiration of goodness,"] and the impression of Jewish associations [derived from the old prophecies,] had not in some degree affected his judgment, and led him to erroneous and exaggerated views of his own mission; * * * and whether what seemed miraculous in his history was not rather to be ascribed to the effect which his greatness wrought upon the minds around him, than to be received as a strict narrative of facts."

A renewed study of the life of Jesus Christ dispelled his doubts, and led him to a new faith and a deep peace of mind. He now admits the *reality*, which distinguishes the Gospel narratives. "If ever on this earth a man has spoken from the calm elevation of *knowledge*, that man was Jesus." The superhuman powers attributed to Christ he now regards as appropriate and *natural*, and his character in its faultless symmetry, its Divine perfection, its surpassing loveliness fills him with an admiration which words will not enable him to express.

So far we rejoice in the mental experience which is described in the Letter before us. But as the writer proceeds to develop his views more fully, the paramount regard which he pays to our Lord's character seems to blind him to other not less important aspects of the "Mediator between God and man." Mr. Channing is, above all things else, impressed with the humanity of Jesus. "When most inspired, then does he seem to us most human," is his language. "Jesus is preeminently *the man*." We cannot believe that our Lord's nature is a matter of such distinct revelation, or that a knowledge of it is essential to the Christian faith. Mr. Channing indeed goes on to speak "of a sublime union of the Divine and Human Natures in Christ," and is convinced that by our Lord's use of the phrases "Son of Man," "Son of God," to designate himself,

"He intended to symbolize the profound significance of his appearance among men. Words could not have been selected better fitted than these to state, with even scientific accuracy, the peculiar nature, character and office of Jesus Christ. Jesus, I believe, was the Son of Man, and also the Son of God—the Man in

God; and in a certain sense, too, God in Man. And I find no brief middle term, in which so completely may be signified the two sides of the one central truth manifested in Christ, as the double name—so time-hallowed in the Church, the often abused, the yet oftener honored, the mystical, and yet profoundly philosophical, double name—God-man. To me Jesus is a God-man."

Still it is the personal, rather than the official, Christ, by whom Mr. Channing's contemplation is engrossed. The character, rather than the mission of the Lord Jesus seems to have fixed his regards. Indeed it appears to us that he falls into what we deem the error of making the character support the miracles of Christ, instead of regarding them as independent, yet consentaneous testimonies to his Divine mission. The *humanity* of the Redeemer is the basis on which is here erected the whole fabric of his mediatorial office. "Transfigured Humanity!—this is the grand symbol of Christianity."

"In the mission of one man, *redeemed* [?] *from iniquity*, made one with God, transfigured by the spirit, filled with life, overflowed by the mighty power of love, was given a message of hope, and encouragement, and refreshment, which can never die."

Mr. Channing regards Jesus as "the Saviour from sin." But in his view the *character* of Jesus is the great revelation of mercy and of duty. The life, rather than the words, constitute his object of faith. He does not seem to us to attach sufficient importance to the *Teacher* sent from God, who "spake as never man spake." "The mystery of sin and redemption" Mr. Channing treats as lying at the very foundation of the Gospel; but his "brief survey, philosophical and historical, of the position which Christianity occupies in relation to the human race" terminates in making it the completion of the means by which in all ages "God has been advancing the symmetrical, complete development of man," rather than the extraordinary method which was introduced, because all other means failed of producing the "reconciliation" which is the great want of humanity. The views which it is the aim of the pamphlet to unfold are towards its conclusion thus summed up.

"Such then is my faith. Adam was the *natural man*, innocent in the undeveloped harmony of a rich and complex nature. He erred, he sinned, he fell. It was necessary for his education into a character of manly goodness, wisdom and energy, that he should

pass through sorrow to be disciplined to love ; and through moral struggle to learn his intimate union with God. Christ is the *spiritual man*, purified, redeemed, regenerated, filled with love, perfected in a holy will, and through a holy will made one with God, whose inspiration is holiness. Christ is man transfigured by the indwelling light of the immortal spirit. And thus was the life of Jesus the full revelation of God's grace and mercy, the unveiled prophecy of redeemed humanity. The spirit in which he lived and died is a new promise of spiritual life for the human race."

The Letter concludes with an exhortation to faith in that "sonship" of man to God "which would disenthral individual and national life," and to the culture of that "spirit of brotherly co-operation" which should distinguish the Christian Church.

A NARRATIVE of *Voyages and Commercial Enterprises*. By Richard J. Cleveland. Cambridge: John Owen. 1842. 2 vols. 12mo.

THESE volumes, though of small pretension, possess a character that will recommend them to general perusal, and no reader will fail to derive in the entertainment they afford, a compensation for the time he may devote to them. They illustrate the remark, that real life has as strange and startling passages as can be found in the volumes of romance. Beyond the pleasure which may be enjoyed in following Mr. Cleveland through his various adventures, the view which is given of the perils attending commercial enterprise and of the circumstances under which important branches of the American trade commenced their growth, is instructive. The work is thoroughly American, and contains a picture of American energy and resource which, we should think, must draw attention abroad. It is, in fact, the history of twenty-four years of undaunted resolution and perseverance ; in one whose success was invariably the precursor of disappointment, but who conquered misfortune by an elasticity of spirit and a fertility of resource that were truly wonderful. Mr. Cleveland's adventures led him all over the world. In his prosecution of the plans which brought

him into connexion with the characters and habits of the places which he visited, Europe, the East Indies, South America, and the Northwest Coast became almost as familiar to him as New England. His incidental descriptions of places and his remarks upon the state of society which he found in different quarters of the globe increase the value of his narrative, and discover a candid, though a close observer. How far a severe morality would sanction the artifices which were sometimes used to escape from the knavery or injustice of others, we will not undertake to decide ; but the writer appears throughout a man of honor and principle, as well as of courage and ingenuity.

AN ORATION *delivered at Trenton, Oneida County, New York, July 4, 1842, being the Sixty-sixth Anniversary of the Declaration of American Independence. By Edgar Buckingham. Utica. 1842. pp. 24, 8vo.*

WE should have been better pleased with this Oration, if some parts had been written in a more chaste style ; and we here and there meet with a sentiment which probably was not well considered before it was expressed. But the general course of remark is sound, and the principles of the Orator such as a Christian teacher should labor to infuse into the community. Mr. Buckingham's object is, to describe the character and limitations of American patriotism. Its foundation is laid "in the reverence we feel for the virtues of our fathers," while its aim should be, to "advance the institutions which their wisdom created." Still it should "borrow nothing from emulation with other nations," "resentment should not quicken it," it should "be made so pure, that it shall cease to meditate on the faults of others," and "while striving to raise the people, should make every just allowance for the aristocracy in foreign lands." Neither should it fail to "observe and lament the faults of our country." In the exercise of that discrimination which he commends Mr. Buckingham proceeds to remark upon the institution of Slavery in the South and the duties of the North on this subject, in a free and earnest tone, and, as it seems to us, with singular propriety of thought.

INTELLIGENCE.

ORDINATION AT MANCHESTER, N. H.—On Tuesday evening, July 19, 1842, Rev. Oliver H. Wellington, lately of the Cambridge Divinity School, was ordained Pastor of the Unitarian Society in Manchester, N. H.

This Society was first gathered in 1841. After continuing their meetings for five months they suspended them, in consequence of a manifest decline of interest which was owing probably to the unsuitableness of their place of worship. When the town-hall was completed the meetings were resumed in that building, in which they have been continued till the present time. In April of this year 20 families and 15 single persons constituted the Society, with an attendance varying from 60 to 200. In the course of that month they began their Sunday School with 15 to 20 scholars. During the season there has been a gradual increase, and they have now in connexion 34 families and 35 individuals, with an attendance of 110 to 150 persons. The Sunday School has increased, and 12 or 15 adults have joined Bible classes. There is a manifestation of deeper religious interest. Indeed but for the general depression which is felt through all our manufacturing towns their prospects would be very encouraging.

In the afternoon of Tuesday, a meeting was held for the purpose of organizing a church; when an address was made to the assembly (which was but small, consisting of the few who wished at once to become members of the church—ten in number—and some friends from other churches) by Rev. W. H. Channing. The text of his discourse was from John xvii. 22, 23: "That they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one." The aim of the preacher was, in the first place, to show historically, that the Church is not a human invention, a contrivance, a piece of machinery, a tool; but a Divine growth, a holy centre of influence, an organization vital, inspired, not exhausted and dying, but still unfolding in efficient life. The proofs offered were—the profound piety and love of Jesus, of which his death was the consummation, and the earnestness with which in his last hours he sought to breathe the fullness of his own spirit into his disciples and so to make them one with himself and God who inspired him, in faith and hope and charity—the fervent devoutness and humanity of the first Christian Brotherhood, consecrated as they were to the great work of human reform—the spiritualizing, humanizing effects of the Christian Church, in giving a

character to Modern Europe, softening and guiding the various elements of savage freedom and ancient civilization—the high ideal, the aspiration, the tendency to growth, reform and diffusion which characterise Modern Christendom—the universal faith among Christians, that a higher spirit is waking within them, and carrying on all society to a completer, fuller, and more beautiful individual, social, national life. The preacher then passed to a consideration of the duties of a church, as a brotherhood of reformers, to perfect each other's souls and characters by mutual instruction, sympathy, prayer, fellowship—to order a plan of social life pure, simple, just and kind—to diffuse a useful influence in ever widening circles through the world. A few words of explanation were added in relation to the meaning of the rite—as a commemoration of the beloved Son of God, and the First-born of many brethren—as an effort and prayer to have more of his self-consecration and philanthropy—as a mutual pledge to aid each other in observing the *new commandment*, "Love one another."—The Covenant previously agreed upon and the names of those who had signed it were then read; and a declaration made, that by this act of faith a new branch of the Church of Christ was now planted. The members of the church of this and other Societies present then partook of the Lord's Supper.

In the evening of the same day a large assembly came together for the Ordination. The Introductory Prayer was offered and the Scriptures read by Rev. Mr. Thomas, of Concord, N. H.; the Sermon was delivered by Rev. Mr. Stetson, of Medford; the Ordaining Prayer was offered by Rev. Mr. Osgood, of Providence, R. I.; the Charge was given by Rev. Mr. Thomas, of Concord, N. H.; the Right Hand of Fellowship, by Rev. Mr. Osgood; the Address to the People, by Rev. Mr. Channing, of Nashua, N. H.; the Closing Prayer was offered by Rev. Mr. Gay, Pastor of the Universalist Society.

Mr. Stetson took for his text the words of the Apostle in 2 Corinthians v. 20: "We are ambassadors for Christ." Spiritual culture, (said the preacher,) is a natural want of man. He is capable of receiving, but not capable of originating the truths by which his soul shall live, and grow into strength and beauty. From its very nature then humanity requires instruction from a source out of itself, higher and purer than itself. And from the beginning God has been the teacher, man the disciple of heavenly wisdom. God instructs us to-day, as in elder time, by his inspired word through his appointed ministrations. Among these the Pulpit stands prominent—speaking to this age with the authority of the living Christ, and setting him forth as the divine Teacher, before whom the light of all other guides grows dim, sanctified and sent

as he was by the Father, with miraculous gifts and powers to train the soul to a divine life.—The pulpit is, first, a ministration to man as a *sinner*. The germs of heaven and of hell are wrapped up in every human bosom. The universal tendency to sin is a melancholy fact. It is the testimony of all experience, that every human being becomes a sinner when he comes to the knowledge of good and evil. When we speak of the divine beauty and innocence of the little child, we are apt to forget the earthly tendencies which time is sure to develop. He was made in the Divine image; but even while we speak his lower propensities have ripened. He must be born again, born into spiritual life. There is an inborn, transmitted tendency to evil, which is sure to break forth. It shows itself in worldly persons as the utter alienation of the heart from God. It is a disorder in the very centre of man's nature, from which transgression proceeds. It is the office of the pulpit to wake up in the soul a sense of its forlorn and ruined state while without God; to give utterance in tones of thrilling power and sensibility to the voice of Christ, speaking to guilty men of the unrepealable laws of God, till all shall feel with a shudder of awe and reverence that the only rest is in the bosom of Infinite, all embracing Love.—The pulpit is, next, a ministration to the soul in its relation to *ideal and absolute good*. Its great aim must be, to awaken in the soul a sense of its inexpressible worth and dignity as a child of God, in which whatever excellence is now but a conception of the mind is hereafter to be a fact of history. Christianity is the life of Jesus translated into principles and sentiments. It is for us to make them our own and convert them again into life, and thus reproduce in ourselves the image of the divine Teacher. All actual goodness is one-sided, incomplete, fragmentary. The scattered excellencies must be brought together to satisfy our conception. The pulpit must present this ideal of moral beauty, and show by the example of Jesus how the imperfect is to put on perfection. Christianity offers few specifications of duty. It speaks not so much as an authority as the highest fact in the history of man. To this sublime height of goodness and moral power the pulpit directs the aims of men and invites their desires. Here is everlasting truth—here is everlasting life. As the Italian gazing on the picture of Raphael exclaimed, "I too am a painter," so the soul gazing upon the glory of Jesus is made to feel, 'I too am a Son of God. I can do all things through Christ that strengthens me, through the spiritual forces he has revealed in me.' Thus the revelation of absolute and ideal perfection becomes in the highest sense practical.—The pulpit then should be a ministration to man in his relation to actual life—a *practical* ministration. Whatever modes of belief it may inculcate, let it never be false to great principles, but urge with untiring earnestness

a spotless purity of soul and an unconquerable fidelity to duty. In this tumultuous and passionate life the pulpit recognizes a school of discipline, in which every quality of manhood is called forth into strenuous action, and where the soul becomes great and heroic. The aim of Jesus was to develop our whole nature in beautiful harmony. He would make us not religious only, not moral only, but both together. Christ still inculcates a practical religion,—the religion of labor and traffic, of social and domestic life. Out of scenes of humble duty and unrequited toil—out of the glad and mournful changes of many colored life—out of the multitudinous trials of faith and patience and rectitude is Christ still teaching the Gospel of redemption. Let the pulpit help us to conceive of him as re-appearing amid the luxury and pride, the want, pain, grief of this generation, looking out from the serene purity and light of his soul and applying his clear truth to the wrongs and oppressions, the strife, sin, vanity of humanity now. The organ of the pulpit borrows from life, and to life he must pay back the rich wisdom of his individual experience. And let him give it utterance in the free, bold, plain, language of this world, not with stilted, formal, technical speech, but in natural unaffected tones of love and pity.—The pulpit, too, must be a ministration to *human progress*. As we rise higher, our standard of excellence also rises; we long for the unattained, for the infinite. Society yearns for a better development of its powers and resources; it can no longer acquiesce in the crushing weight of wrongs and sins. With deep joy in the moral movements of the present time we should recognize a prophetic intimation of human advancement. The pulpit is a conservative force, but it is more. Out of the old it must aid to evolve the new. The true teacher has the wisdom of hope as well as the wisdom of experience.—The pulpit is also a ministration of *peace*. A heaven of divine tranquillity the pure soul creates within and around itself; and maintains peace where it can be done without compromising principle. Without strife of tongues or bitterness of hearts, with no angry party conflicts, but with the spirit, it wars against sin.—And, finally, the pulpit is a ministration of *charity*—cherishing ever the profoundest feeling of the brotherhood of all men. Let no word of bigotry profane a place consecrated to the worship of the Father of all. We cannot love God while we hate or scorn man. God is Love. The great atonement is the reconciliation of souls to God by making them partakers through love of the Divine nature.

The Charge was to this effect;—that the only adequate preparation for the minister is personal religious experience, that he can communicate only what he has received, that he can inspire others only with the life which fills his own soul; he should therefore open his whole

heart as a temple for the Holy Spirit, and seek from the Father of lights by singleness and purity and fidelity and love the fulness of a heavenly wisdom.—The Right Hand was a welcome to the Ministry as a scene of largest discipline to mind and heart; to the Liberal Ministry as peculiarly favorable to the highest growth and widest usefulness; to the Liberal Ministry in "the Granite State," as a place pervaded by the atmosphere of freedom, intelligence and virtuous simplicity.—The Address to the Society urged them to give every encouragement to the minister to be true to his best nature and to the ripest promise of the age, and to be among themselves truly a *Society*, cooperating in every way for each other's religious, intellectual, social welfare.—Allusions were made, with warm approval by all the speakers, to the fact that all the ministers of Manchester of different denominations had been invited to join in the services.

DEDICATION AT WATERTOWN, MASS.—The Congregational Society in Watertown have erected a new and beautiful meeting-house, in place of that which they lost by fire on the 21st day of July, 1841, and which had stood not quite five years. Immediately after that calamity the Society proceeded in a praiseworthy spirit, with prompt and united action, to take measures for replacing their house of worship on the same foundations where the former one had stood. The new church is for the most part in the same style with that which preceded it; and its architecture, especially in the interior, presents an appearance of neat and appropriate beauty gratifying to the eye of taste. Its dimensions are—76 feet in length, 60 in width, 127 from the top of the sill to the top of the plate. The tower is 24 feet square, 68 feet in the posts, and projects 14 feet from the house. The cost of the building was \$4300 in addition to \$6700 of insurance, which was secured on the other house, making in the whole \$11,000. It is furnished with an organ of uncommon power and sweetness of tone, which does great credit to the skill and taste of the builder, Mr. Stevens of East Cambridge. Under the church is a spacious and commodious vestry for the Sunday School and for occasional meetings.

The dedication took place on Wednesday, August 3, 1842. The Introductory Prayer was offered by Rev. Dr. Field, of Weston; the Dedicatory Prayer, by Rev. Mr. Ripley, of Waltham; and the Concluding Prayer, by Rev. Mr. Stetson, of Medford; a Selection from the Scriptures was read by Rev. Mr. Simmons, of Waltham; the Sermon was preached by the Pastor, Rev. Dr. Francis, from Haggai i. 8: "Go up to the mountain, and bring wood, and build the house; and I will

take pleasure in it, and I will be glorified, saith the Lord." The object of the preacher, after some appropriate preliminary remarks, was to show in what way God takes pleasure in the temple and is glorified thereby; viz. by its being devoted 1. to the interests of living and saving truth; 2. to the power of living faith; 3. to the spirit of true devotion; 4. to the spirit of Christian love. The music was spoken of in terms of praise by good judges; and an original Hymn by James R. Lowell, Esq. was heard with warm approbation. The occasion was a very pleasant and happy one; saddened only by the near prospect of separation between our brethren of this Society and the pastor who has been for many years their faithful guide and friend. It should be remembered with gratitude, that while by the calamity of the fire they were destitute of a house of worship, the Baptist Society of Watertown very kindly offered them the use of their church. The offer was thankfully accepted, and in that house the Congregational Society held their Sabbath assemblies till the vestry of their own church was ready for their use.

COMMENCEMENT AT CAMBRIDGE.—The anniversary week at Cambridge passed off this year with more than usual interest, on account of the meeting of the Alumni of the University on Tuesday. It was their first celebration, and answered fully the hopes of its projectors. The weather was good, and a large concourse of the sons of the College convened at an early hour; and as the business of the association occupied but a short time, the forenoon was chiefly spent in the mutual greeting of classmates and friends. The services at the meeting-house commenced at noon. The Oration by Hon. Joseph Story treated of the dangers, difficulties and duties of American scholars. The dinner was served in the apartment lately fitted up in Harvard Hall, occupying the whole lower floor of that venerable building. The portraits of the benefactors of the University cover the walls and make it at once an elegant and appropriate room. Nearly six hundred individuals partook of the festivities, and were conveniently accommodated. After the dinner many sentiments were offered and speeches made by gentlemen, who after leaving the walls of the College had entered on different walks of professional life, or had devoted themselves to the pursuit of science or letters or art. The assembly dissolved as the shades of evening began to close in.

The exercises on Wednesday were highly satisfactory. The weather continued good, and a large audience were present. The graduating class consisted of fifty-five young men, twenty-nine of whom had "parts," although several whose names were on the order of exercises were

excused from speaking. The compositions were all in English, excepting the Salutatory and Valedictory Orations in Latin, and a Greek Oration. The degrees of A. M., M. D., and LL. B. were conferred in course. The honorary degree of D. D. was conferred on Rev. William Jenks, of Boston, and Rev. William B. O. Peabody, of Springfield; and of LL. D. on Hon. John Davis, Hon. Artemas Ward, and Hon. Samuel Hubbard, all of Boston.—In the afternoon an Address was delivered, in the College Chapel, before the Harvard Musical Society, by William W. Story, Esq. of this city.

The exercises of the Phi Beta Kappa Society were attended on Thursday. The Oration was delivered by William B. Reed, Esq., of Philadelphia, on the heroes of the American Revolution. The Poem was omitted, in consequence of the failure of the person appointed to that service. The Society afterwards dined together in Harvard Hall, and had for their guests Lord Ashburton and other distinguished gentlemen.

We understand that a larger class has entered College than for many years past. The instruction, discipline, and habits of study of the Institution, we believe, were never better than at this time.

PRESBYTERIAN CHURCH.—If it were right ever to be amused at the exhibition of folly and bigotry, we might find entertainment in the proceedings of the "Old School" General Assembly of the Presbyterian Church at their late meeting in Philadelphia. Impartial spectators must have looked on with amazement, mingled with indignation or with pity, as they saw this collection of reverend clergy and Christian brethren laboring to perpetuate the narrowest prejudices and restore the dominion of theological darkness. Rev. Dr. Breckinridge, of Baltimore, made himself conspicuous as the champion of standards and Confessions and the letter which "killeth," but others were ready to tread closely in his steps along the paths of sound, stubborn, *old-fashioned* Presbyterianism. The session of the Assembly commenced on the 19th of May and continued till the 4th of June. The annual sermon was preached by Dr. Breckinridge, and "was chiefly a history of the deliverances which the Church has experienced, enumerating the late separation in the Presbyterian Church as one of those deliverances for which special gratitude was due." Rev. Dr. Edgar, of Nashville, was elected Moderator. The Nestorian Bishop, Mar Yohannan, was present, and in some remarks which he made "recognized the clergy of this Assembly as brethren in the ministry of Christ," which seems to have been considered a memorable concession by an "Episcopal

dignitary." Various subjects were presented for the action of the Assembly, either by appeals or "overtures" from inferior ecclesiastical tribunals or by reports from Committees. The delegates appointed last year to attend meetings of ecclesiastical bodies in correspondence with the Assembly made their reports. The delegate who visited the General Association of Connecticut gave information of the intended publication of the Saybrook and Cambridge Platforms under the sanction of that Association, and expressed his delight not only that "such an excellent form of sound words" would be endorsed by the approbation of the present age, but that it would be accompanied by a report that would "exhibit so much of the *elements of Presbyterianism in the administration of Church government in New England*." Dr. Breckinridge was much scandalized that the delegate from the General Association of Massachusetts had attended a meeting of another body, then in session, styled the "Committee ad Interim." "The New England ecclesiastical bodies," said he, "profess not to know which body is the Presbyterian Church, and therefore they send delegates to both." (A very prudent course, one would think.) "This course he regarded as insulting! People who don't know who we are have no business with us. If that Committee sat as a sect by themselves, it would be another matter; but *claiming to be ourselves*," said Dr. B., the case was altogether different. The majority of the Assembly kept their faces, and let the unfortunate delegate pass without censure. A Committee was appointed to make arrangements for the celebration, on the 1st of July, 1843, of the Second Centennial Anniversary of the *Westminster Assembly*. The annual sermon on Popery was preached by Dr. Breckinridge. Rev. Dr. Alexander was appointed for the same service next year, the subject assigned him being "The *intolerance of the Church of Rome*." The intolerance of Rome rebuked by Old School Presbyterianism! Attempts were made to bring up the subject of Slavery for discussion, but the Assembly refused to take any action upon it. A new book of hymns was submitted by a Committee, and was made the occasion of various motions for amendments, which showed how keen of sight is theological jealousy. In the well-known hymn beginning,

Life is the time to serve the Lord,
The time to insure the great reward;
And while the lamp holds out to burn,
The vilest sinner may return.

Life is the hour that God has given
To escape from hell and fly to heaven;
The day of grace, and sinners may
Secure the blessings of the day,

the last two lines of the first verse, and the first two lines of the second verse were *stricken out*, and one verse made of the two. A Report was made on "Hasty Ordinations, and the Resignation of the ministerial office," the object of which was, "to enforce the true principles of *our standards* in regard to the calling and work of the Gospel ministry." Among other provisions it was made the duty of all Presbyteries "to require such ministers in their bounds as are not regularly engaged in their covenanted work, *to give an account of themselves*;" it being assumed as the basis of all legislation on this subject, that "the office of a minister of the Gospel is perpetual, and cannot be laid aside at pleasure." The Report, after recommittal and amendment in some other points, was finally accepted. Business in relation to the Princeton Theological Seminary, the Western Theological Seminary established near Pittsburg, and the Lane Seminary, occupied considerable time. The annual Reports respecting Foreign and Domestic Missions were presented by the respective Boards; the receipts for the former object the last year were \$60,601, for the latter \$35,909. In the course of some remarks on foreign missions Dr. Phillips "alluded to the impression in some of our churches, that perhaps the heathen may, after all, be saved without hearing the Gospel. *He demonstrated the folly of this idea.*" The Board of Education had received \$26,628. "The whole number of young men assisted up to this date is 1,745; *more than half of the ministers who have entered the work in our Church within the last eight or ten years have been assisted by this charity.*" The Board of Publication had issued 33 new volumes, and reprinted several others. A long Report was made towards the close of the session by the Committee on Finance, from which it appeared that the funds of the General Assembly had greatly depreciated in value, principally from their being invested in stocks of Western Banks; so that what cost \$136,339 is now estimated to be worth only \$46,705, exhibiting a loss of almost \$90,000. Resolutions of the warmest sympathy with the Church of Scotland, in her present "perilous struggle" with the civil powers, were unanimously passed. An important case of discipline was presented for decision by the appeal of Rev. Archibald McQueen from an act of the Presbytery of Fayetteville, suspending him from the ministry *for marrying his deceased wife's sister*. Rev. Dr. Krebs was appointed counsel for Mr. McQueen, and made an able argument in his defence. Rev. Mr. McIver replied at great length. Professor Hodge and Dr. Breckinridge maintained the unlawfulness of the connexion. Other members expressed their opinions, and the vote being taken, 68 out of 93 were in favor of affirming the decision of the Presbytery, pronouncing Mr. McQueen guilty of incest, and therefore deposing him from the minis-

try. After some discussion in reference to the claims of the West, Philadelphia was appointed as the place for the next meeting of the Assembly.

The *Committee ad Interim* of the "New School" General Assembly, to whom the affairs of this branch of the Presbyterian Church are entrusted in the interval between the triennial meetings of the Assembly, were in public session in Philadelphia on the 19th, 20th and 21st of May, but the report of the business transacted contains nothing of special interest.

The "Presbyterian law-suit," which has arisen out of the schism in the Church, has been voluntarily put to rest, as we learn from the following notice in the *New York Observer*.

"The Committee ad Interim of the General Assembly (New School) have instructed their counsel to withdraw this law-suit now pending, known as the case of the 'Commonwealth of Pennsylvania *versus* Green and others.' It is well known that after the division in the Assembly, the New School party brought an action against the Old School, to recover possession of the property which remained in the hands of the latter. On the first trial of the cause before a jury, Judge Rogers presiding, the suit was decided in favor of the prosecutors or New School. A motion for a new trial was made and argued before the 'Court in bank,' and a new trial was ordered.

On the 15th of November last, as we understand, the Committee ad Interim, who were clothed with powers by the Assembly to manage the business during the interval between its triennial sessions, gave the instructions above mentioned to their counsel; impelled to this step, we are told, not from any change of opinion as to the justice of their claim, but by a firm conviction that under existing circumstances it is impossible to bring the *merits of the case* fairly before the Court; and also by a desire to withdraw all cause of agitation and alienation from the bosom of the Church."

AMERICAN COLONIZATION SOCIETY.—A Convention of the friends of African Colonization assembled in Washington city, May 4, 1842. The Convention comprised many persons alike distinguished for talents and philanthropy, from various sections of the country. Five successive meetings were held, and addresses delivered by Senators Morehead of Kentucky, and Rives of Virginia, by Hon. Messrs. Mercer, Whittlesey, and Ellsworth, F. S. Key, Esq., Dr. Hall, late Governor of the Maryland Colony, and Rev. Messrs. Gurley, Parker, Clark and Bulfinch. The accounts given of the condition of the Colonies were encouraging, while at the same time it was evident that their continued prosperity must depend on the interest taken in them by their American friends. The importance of the enterprise in its bearing upon the slave-trade

was convincingly illustrated by Mr. Morehead, and a touching appeal presented by Mr. Ellsworth, in behalf of those free people of color whose applications for assistance to emigrate the Executive Committee of the American Colonization Society had been often obliged to refuse for want of funds. A vessel however, we are happy to learn, left Norfolk early in July, having on board about 230 emigrants, many of whom were recently emancipated, and consequently owe their freedom in great part to the Colonization enterprise. Eighty of them were manumitted by John McDonough Esq. of Louisiana, after having been carefully instructed and prepared by him, with reference to the occupations which they might most advantageously pursue in their future home. We subjoin a statement of facts respecting Liberia, from Mr. Morehead's address, remarking only that all the officers of the Colony, including the Governor, are colored men.

"The territory of Liberia extends three hundred miles along the coast of Africa, and from ten to forty miles into the interior.

It contains four separate colonies: **MONROVIA**, which was established by the American Colonization Society, and includes the villages of *Monrovia, New Georgia, Caldwell, Millsburg and Marshall*.

BASSA COVE; established under the auspices of the United Colonization Societies of New York and Pennsylvania. The towns of *Bassa Cove and Edina* are in this Colony.

GREENVILLE; established by the Mississippi and Louisiana Colonization Societies at *Sinou*; and

MARYLAND; established by the Colonization Society of Maryland at *Cape Palmas*.

These colonies contained in 1838 a population of about five thousand, all colored persons, of whom three thousand five hundred were emigrants from the United States, and the remainder native Africans, who attached themselves voluntarily to the colonies, and became subject to their laws.

The commerce of the several colonies is already respectable. The exports were estimated, during the year before mentioned, to be between 80 and 125,000 dollars, in camwood, ivory, palm oil, and hides; and the imports to an equal or greater amount.

The schools are abundant and facilities of education accessible to all. At Bassa Cove and Monrovia are public libraries—the former of which contains twelve or fifteen hundred volumes.

Two newspapers are now published at Monrovia, the editor of one of which is a colored man of more than ordinary intelligence.

The Government of Liberia is essentially republican. The Governor is appointed by the Society. The Vice Governor, Secretary, Treasurer, Legislative Concillors, Sheriffs and Constables are chosen by the people. The elections are held annually in every village, and are conducted with great propriety and decorum.

The Judiciary consists of the Governor and a competent number of justices of the peace, appointed by him. Justice is impartially administered. The rights of life, liberty and property are secure under the laws, and the colonists are satisfied with their administration."